

THERON AND ASPASIO:

OR, A SERIES OF

DIALOGUES AND LETTERS,

UPON THE MOST

IMPORTANT AND INTERESTING SUBJECTS.

IN TWO VOLUMES.

By JAMES HERVEY, A. M.
Rector of Weston-Favell in Northamptonshire.

*The memorial of thine abundant kindness shall be shewed, and men
shall sing of thy righteousness. Psal. cxlv. 7.*

VOLUME I.

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M. DCC. LXXV.



I thought it was necessary to write this
book, in order to give a full and
complete account of the subject, and to
show the connection between the
different parts of the subject. I have
tried to do this in a simple and
clear manner, so that it may be
understood by all who are interested
in the subject. I have also given
many examples, and exercises, to
show how the principles can be
applied in practice. I hope this
book will be useful to all who
read it.

It is a great pleasure to me to
write this book, and to see it
published. I hope it will be
useful to all who read it. I
am, Sir, your obedient servant,
J. H. P.

T O

THE RIGHT HONOURABLE

LADY FRANCES SHIRLEY.

MADAM,

IF Christianity was inconsistent with true *politeness*, or prejudicial to real *happiness*, I should be extremely injudicious, and inexcusably ungrateful, in presenting these essays to your LADYSHIP. But as the religion of JESUS is the grand ornament of our nature, and a source of the sublimest joy, the purport of the following pages cannot be unworthy the countenance and protection of the *most accomplished* person. Neither can there be a wish, more suitable to the obligations or the dictates of a *grateful* heart, than that you may experience what you read, and *be* what you patronize.

DID religion consist in a *formal* round of external observances, or a *forced* submission to some rigorous austerities, I should not scruple to join with the infidel and the sensualist, to dread it in one view, and to despise it in another. You need not be informed, MADAM, that it is as much superior to all such *low* and *forbidding* singularities, as the heavens are high-

er than the earth. It is described by an author, who learnt its theory in the regions of paradise, and who displayed its efficacy in his own most exemplary conversation—It is thus described by that incomparable author; *The kingdom of GOD is not meat and drink, but righteousness, and peace, and joy in the HOLY GHOST.*

To be reconciled to the omnipotent GOD—To be interested in the unsearchable riches of CHRIST—To be renewed in our hearts, and influenced in our lives, by the sanctifying operations of the divine SPIRIT—This is *evangelical* righteousness. This is *genuine* religion. This, MADAM, is the kingdom of GOD established in the soul.—How benign and inviting is such an institution! How honourable and advantageous such a state! And from such privileges, what other effects can flow, but that *peace, which passeth all understanding?* that *joy, which is unspeakable and glorious?*

Is there any thing in the amusements of the gay, and pursuits of the ambitious, of greater, of equal, of comparable value? Is not all that wealth can purchase, all that grandeur can bestow, somewhat like those glittering bubbles, which when viewed are *emptiness*, when grasped are *nothing*? Whereas, the comforts, the benefits, the hopes of Christianity, are at once supremely excellent, and infinitely durable. A portion, suited to the dignity of a rational soul;

foul; large as its faculties, and immortal as its being.

ALL these blessings are centered in CHRIST; were purchased by CHRIST; are communicated from CHRIST.—It is for want of knowing those boundless and everlasting treasures of *pardon*ing, *justify*ing, *save*ing merit, which the LORD JESUS CHRIST possesses, and which he freely dispenses even to sinners, that so many *unthinking* persons are attached to ignoble objects, and beguiled by delusory pleasures. *Unhappy* creatures! What can they do, but catch at shadows, and stoop to trifles, while they are ignorant of the grand, the substantial, the exalted good?—It is for want of duly attending to that fulness of grace, and that plenteousness of redemption, which dwell in our most adorable SAVIOUR, that so many *serious* persons are strangers to the tranquillity and sweetness of religion: are subject to all its restraints, but enjoy few, if any of its delights. *Mistaken* zealots! How can they avoid the gloomy situation and the uncomfortable circumstance, so long as they withdraw themselves from the SUN of RIGHTEOUSNESS and his all-cheering beams?

MAY your LADYSHIP live continually under his heavenly light and healing wings! Be more fully assured of his dying love, and have brighter, still brighter manifestations of his immense perfections! By these delightful views, and by

that precious faith, may your heart be transformed into his *holy*, his *amiable*, his *divine* image! Your happiness will then be just such as is wished, but far greater than can be expressed by,

M A D A M,

Your most obliged, and

Most obedient humble Servant,

Weston-Favell,

Jan. 6, 1755.

JAMES HERVEY.

P R E.

P R E F A C E.

THE reader will probably expect some account of the ensuing work ; and to gratify him in this particular, will be a real pleasure to the author.

The beauty and excellency of the *scriptures*—The ruin and *depravity* of human nature—Its happy *recovery*, founded on the atonement, and effected by the SPIRIT of CHRIST—These are some of the chief points, vindicated, illustrated, and applied in the following sheets.—But the *grand* article, that which makes the principal figure, is the IMPUTED RIGHTEOUSNESS of our divine LORD ; from whence arises our justification before GOD, and our renewed title to every heavenly blessing : An article, which, though eminent for its importance, seems to be little understood, and less regarded, if not much mistaken, and almost forgotten.

The *importance* of this great evangelical doctrine—how worthy it is of the most attentive consideration, and of universal acceptance—is hinted in the second dialogue. So that I need, in this place, do nothing more than give the sense of a passage from Witfius, which is there introduced in the notes.—“ The doctrine of justification,” says that *excellent author*, “ spreads itself through the whole system of
“ divinity. As this is either solidly established, or
“ superficially touched ; fully stated, or slightly dismissed ; accordingly the whole structure of religion, either rises graceful and magnificent, superior to assault, and beyond the power of decay,
“ or else it appears disproportionate and defective,
“ totters on its foundation, and threatens an opprobrious fall *.”

* See p. 49.

The design is executed in the form of *dialogue*: Those parts only excepted, in which it was not easy to carry on a conversation, and assign to each person a proper degree of significancy. Here, to avoid the common imputation of bringing upon the stage a *mute* or a *shadow*—one who fights without weapons, and submits without a contest—the scene shifts: Our gentlemen separate; and, instead of conversing, enter upon an *epistolary* correspondence.

The dialogue-form seems, on many considerations, a very eligible way of writing.—Hereby the author gives an air, both of dignity and of modesty to his sentiments. *Of dignity*; by delivering them from the mouths of persons, in every respect superior to himself. *Of modesty*; because we no longer consider him in the raised, but invidious capacity of a teacher. Instead of calling us to his feet, and dictating his precepts, he gratifies our *curiosity*. He turns back a curtain, and admits us to some remarkable interviews, or interesting conferences. We over-hear, by a kind of innocent or imaginary stealth, the debates which pass in the recesses of privacy; which are carried on with the most unreserved freedom of speech, and openness of heart.—A circumstance, which will *apologize* for some peculiarities, that might otherwise be inconsistent with humility, or offensive to delicacy. Particularly, it may obviate the disgust, which generally, and indeed deservedly, attends the frequent intrusion of that ambitious and usurping little monosyllable, *I*.

The *names* of the persons are prefixed, each to his respective share of the discourse, in imitation of Cicero, and for the reasons which he assigns. *Quasi enim ipsos induxi loquentes: ne inquam et inquit sapius interponerentur. Atque id eo feci, ut tanquam presentibus coram haberi sermo videretur* *. This method, he very justly intimates, is removed farthest from the narrative, and makes the nearest approaches

* *De Amicitia.*

to *life* and *reality*. It quite secretes the author, and, by introducing the persons themselves, renders all that passes entirely their own.—It prevents likewise the repetition of those interlocutory words, *He said, He replied*: which, unless the speeches are very long, must frequently recur, and have no pleasing effect upon the ear. And, if the speeches are long, the spirit of conversation is lost. The associates are no longer talking; but one of them, or the author, is *lecturing*.

Though I have so much to say in behalf of the model, I have very little to say with regard to the *execution*—unless it be to confess the deficiency. There is not, I am sensible, that *peculiar* air and *distinguishing* turn, which should mark and characterize each speaker. This is what the nature of finished dialogue requires, and what the author applauds in some very superior writers. But, not having the ability to copy it, he has not the vanity to affect it.—Nevertheless, the attentive reader will all along perceive a difference in the *sentiment*, if not in the language. The materials vary, even when they run into the same mould, and take the same form.—In the diction also there must be *some* diversity, because several of the objections are proposed in the very words of one or two eminent writers, who have appeared on the other side of the question. These are not particularized by the mark of quotation, because the man of *reading* will have no occasion for the assistance of such an index, and the man of *taste* will probably discern them by the singularity of the style.

Some of the following pieces, it must be acknowledged, are of the *controversial* kind; a species of writing, least susceptible of the graces, which embellish composition, or rather most destitute of the attractives, which engage attention, and create delight.—Yet I have sometimes thought, that it is not absolutely impossible to make even the *stern* face of controversy wear a smile, and to reap some valuable fruit from the *rugged* furrows of disputation. Whe-

ther

ther this is effected in the present work, the public must judge: that it has been attempted, the author may be permitted to declare.

To soften the asperities of argument, *views of nature* are interspersed; that, if the former should carry the appearance of a rude intangled forest, or of a frowning gloomy recess, there may be some agreeable *openings*, and lightsome *avenues*, to admit a prospect of the country, which is always arrayed in charms, and never fails to please.

The author confesses a very peculiar fondness for the amiable scenes of creation. It is therefore not at all improbable, but his excursions on this topic may be of the *diffusive* kind, and his descriptions somewhat *luxuriant*. It is hoped, however, that the benevolent reader will indulge him in this favourite foible.—If any should feel the same prevailing passion for the beauties of nature, it is possible these persons may be inclined not only to *excuse*, but to *approve* the fault, and may take part with the lover, even in opposition to the critic.

Farther to diversify the piece, *sketches of philosophy* are introduced; easy to be understood, and calculated to entertain the imagination, as well as to improve the heart; more particularly to display the *wise and beneficent* design of Providence, in the various appearances, and numberless productions of the material world. Neither are these remarks altogether foreign to the main point; but, as far as the wonders of creation may comport with the riches of grace, *subserve* the general end.

As to the *choice* of my subjects—Some people have desired to see an invective against the *fashionable* and *predominant* vices of the age. This, I apprehend, would be like picking off the leaves, or clipping away the twigs, from some over-grown and noxious tree. Waving this tedious and ineffectual toil, I would rather lay the axe to the root. Let the knowledge and love of CHRIST take place in the heart,

heart, and not only a few of the *branches*, but the *whole body* of sin will fall at once.

Some would have the author insist upon the conscientious observation of the Sabbath, inculcate the daily worship of GOD in the family, and urge a devout attendance on the public ordinances of religion.—But when a person is convinced of sin, and made sensible of misery; when he has *tasted the good word of GOD**, and *seen by faith the LORD'S CHRIST†*, he will want no solicitation or incitement, to these means of grace, and exercises of godliness. He will have just the same disposition to them all, as the hungry appetite has to wholesome food, or the new-born babe‡ to the milk of the breast.

Others may imagine, that I have neglected the interests of *morality*; because, here is no professed attempt to delineate its duties, or enforce its practice.—Let these persons remember, that morality never makes such *vigorous* shoots, never produces such *generous* fruit; as when engrafted on evangelical principles.—And if I do not crop the pink, the rose, and the carnation; if I do not gather the peach, the nectarine, and the pine-apple, and put them into my reader's hand, for his immediate enjoyment; I am endeavouring to *sow the seeds*, and plant the *roots*, in his garden; which, if cherished by the favourable influence of heaven, will yield him, not an *occasional* but a *constant* supply of all.

As several texts of scripture come under considera-

* Heb. vi. 5.

† Luke ii. 26.

‡ 1 Pet. ii. 2. This comparison is, perhaps, the most *exact* and *expressive*, that words can form, or fancy conceive. Babies covet nothing but the milk of the breast. They are indifferent about all other things. Give them riches, give them honours, give them whatever you please, without this rich, delicious, balmy nutriment, they will not, they cannot be satisfied.—How finely does this illustrate, and how forcibly inculcate, what our LORD styles, *the single eye*, and *the one thing needful*! Or, the salutary doctrines, and delightful privileges of the gospel; together with that supreme value for them, and undivided complacency in them, which are the distinguishing character of the *Christian*!

tion, *criticisms* upon the original are frequently subjoined. In order to clear up some difficulties, to rectify some mistranslations, or point out the many delicate and masterly strokes, which occur in the BIBLE.—And glad should I be, extremely glad, if I might recommend and endear that invaluable book. If, as the divine REDEEMER *rideth on in the word of truth, of meekness, and righteousness**, this hand might scatter a palm branch, or this performance might lie as a floweret, to strew his way†, and solemnize his triumph.

In the course of the disputation, I dare not suppose, that I have discussed all the *arguments*, which sagacity may devise, or sophistry urge. Perhaps, I have not removed *all* the *scruples*, which may awaken prejudice, or embarrass integrity. This, however, I may venture to affirm, that I myself have met with no considerable objection, which is not either expressly answered, or virtually refuted, in these conferences.—And, though I should neither satisfy nor silence the gainsayer, I shall think my endeavours happily employed, if they may throw light upon the *dim apprehension*; establish the *wavering faith*; or comfort the *afflicted conscience*.

If any should burlesque or ridicule those venerable truths, and exalted privileges, I shall only say with my divine MASTER; *O! that thou hadst known, in this thy day, the things that belong to thy peace! But now they are hid*, it is evident from such a procedure, *they are hid from thine eyes*‡.—Should any, in the spirit of *decency* and *candour*, either start new, or revive old objections, I doubt not, but they will receive both a due examination and a proper reply. As these doctrines enter into the very *essence* of the gospel, and constitute the *glory* of our religion, they can never want a succession of advocates, so long as

* Psal. xlv. 4.

† Alluding to Matt. xxi. 8.

‡ Luke xix. 42.

the sun and moon endure.—For my own part, I must beg leave to retire from the lists, and lay down the weapons of controversy. Virgil's language is my resolution;

Descendam, explebo numerum, reddarque tenebris.

This declaration is made, not from any the least suspicion, that my tenets are *indefensible*; but because I would apprise my friends, and the friends of our common Christianity, that the field is *clear* and *open* for them to advance; that I resign to others the glorious combat; and shall content myself with wishing them success in the name of the LORD.—Because, it becomes a person in my *declining* state, to be more peculiarly intent upon encountering a different adversary; who is sure to overcome, and never allows quarter. Yet, by this *word of my testimony*, and by *the blood of the LAMB**, I hope to triumph even when I fall; and to be more than conqueror, through **JEHOVAH** *my righteousness*.

Should anything be urged, forcible enough to overthrow my arguments, or detect a mistake in my sentiments, the world may depend upon seeing a *free* and *undissembled* retraction. I shall look upon it as a duty, which I owe to my conscience, to my readers, and to my GOD, publicly to acknowledge the error.—It is one thing to be *silent*; another to be *obstinate*. As I shall inflexibly adhere to the first, I would, with equal steadiness, renounce the last. Though I withdraw from the strife of pens and of tongues, I shall take care to preserve a mind, ever accessible to truth, ever open to conviction. A mind, infinitely more concerned for the *purity* and *prosperity* of the everlasting gospel, than for the prevalence of my own opinion, or the credit of my own performance.

* Rev. xii. 11.

As I have the happiness of being a member, and the honour of being a minister, of the reformed *established church*, I cannot but reflect, with a peculiar pleasure, that every doctrine of note, maintained in these dialogues and letters, is either implied in our *liturgy*, asserted in our *articles*, or taught in our *homilies*.—It affords me likewise some degree of satisfaction to observe, that the most material of the sentiments, have been adopted by Milton, are incorporated into his *Paradise Lost*, and add dignity to the sublimest poem in the world.—To have the highest human authority, and the first genius of the nation on a writer's side, is no contemptible support. This must surely give a sanction, where-ever our religious *establishment* is revered, or polite *literature* is held in repute. Yet even this sanction, compared with the oracle of revelation, is only like a range of cyphers, connected with the initial figure: which, were they *detached*, would be insignificant; but, in such a *subordination*, are considerable.

Perhaps, it should be farther acknowledged, that I have not always confined myself to the method of our *systematic* writers, nor followed their train of thoughts with a scrupulous regularity. I would conduct my fellow-creature to the supreme and eternal Good, CHRIST JESUS. I have chosen the path, which seemed most *agreeable* and *inviting*, rather than most beaten and frequented. If this leads, with equal certainty, to the great and desirable end, I dare promise myself an easy excuse. However, that *method* and *order*, in the doctrinal parts of the plan, are not wholly neglected, the following summary of contents may shew.

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THERON



THERON AND ASPASIO;

OR, A

SERIES OF DIALOGUES.

DIALOGUE I.

THERON was a gentleman of fine taste; of accurate, rather than extensive reading; and particularly charmed with the study of nature. He traced the planets in their courses, and examined the formation of the meanest vegetable; not merely to gratify a *refined* curiosity, but chiefly to cultivate the *nobler* principles of religion and morality. Several discoveries he made, and every discovery he improved to this important end,—to raise in his mind more exalted apprehensions of the Supreme Being,—and to enlarge his affections with a *disinterested* benevolence, conformable, in some degree, to that boundless liberality which pervades and animates the whole creation.

Aspasio was not without his share of polite literature, and philosophical knowledge. He had taken a tour through the circle of the sciences; and having transiently surveyed the productions of *human* learning, devoted his final attention to the *inspired* writings. These he studied with the unbiassed impartiality of a critic; yet with the reverential simplicity of a Christian. These he regarded, as the *unerring* standard of duty—the *authentic* charter of salvation—and the *brightest* mirror of the Deity; affording the most satisfactory and sublime display of all the divine attributes.

Theron was somewhat warm in his temper, and would, upon occasion, make use of a little innocent raillery; not to expose his friend, but to enliven the conversation; sometimes *disguising* his real sentiments, in order to sift the subject, or discover the opinion of others.—*Aspasio* seldom indulges the humourous or satirical vein, but argues with *meekness of wisdom**; never puts on the appearance of guile, but always speaks the dictates of his heart.

Aspasio was on a visit at *Theron's* seat.—One evening, when some neighbouring gentlemen were just gone, and had left them alone, the conversation took the following turn.

Asp.—I would always be ready both to acknowledge and applaud whatever is amiable in the conduct of others. The gentlemen who gave us their company at dinner, seem to be all of a *different* character; yet each, in his own way, is extremely agreeable.

Lysander has lively parts, and is quick at repartee; but he never abuses his wit to create uneasiness in the honest heart, or flush the modest cheek with confusion. What solidity of judgment, and depth of penetration, appear in *Crito*! yet how free are his discourses from the magisterial tone, or the dictatorial solemnity!—*Philenor's* taste in the polite arts is remarkably correct; yet without the least tincture of vanity, or any weak fondness for applause. He never interrupts the progress, or wrests the topic of conversation, in order to shine in his particular province.—*Trebonius*, I find, has signalized his valour in several campaigns. Though a warrior and a traveller, he gives himself no overbearing or ostentatious airs. In *Trebonius*, you see the brave officer, regulated by all the decency of the academic, and sweetened with all the affability of the courtier.

• *Mitis sapientia Lali,* Hor.
is a most amiable character, and delicately drawn; but is, I think, expressed with greater strength and superior beauty by the sacred penman: Let him shew out of a good conversation his works with meekness of wisdom. James iii. 13.

No one affects a *morose* silence, or assumes an *immoderate* loquacity *. To engross the talk is tyrannical; to seal up the lips is monkish. Every one, therefore, from a fund of good sense, contributes his quota: and each speaks, not with an ambition to *set off* himself, but from a desire to *please* the company.

Ther. Indeed, *Aspasio*, I think myself happy in this accomplished set of acquaintance, who add all the complaisance and politeness of the gentleman to the benevolence and fidelity of the friend.

Their conversation is as innocent as their taste is refined. They have a noble abhorrence of *slander*, and detest the low ungenerous artifices of *detraction*. No *loose jest* has either the service of their tongue, or the sanction of their smile. Was you to be with them, even in their freest moments, you would hear nothing that borders upon *prophaneness*, or is in the least injurious to *purity* of morals.

Asp. There is but *one* qualification wanting, to render your friends completely valuable, and their social interviews a continual blessing.

Ther. Pray what is that?

Asp. A turn for *more serious* conferences.—Their literary debates are beautiful sketches of whatever is most curious in the sciences, or most delicate in the arts. From their remarks on our national affairs, and on foreign occurrences, a person may almost form a system of politics.—But they never touch upon any topic of *morality*; never celebrate the *sublime perfections* of the Deity; never illustrate the beauties, nor enforce the truths—

Ther. Fie upon you, *Aspasio*, for your unpolite hint! Who can forbear interrupting an harangue, that pleads for such an outrageous violation of the *mode*? would introduce *edifying* talk into our *fashionable* assemblies!

* Zeno being present where a person of this loquacious disposition played himself off, said, with an air of concern in his countenance, "That poor gentleman is ill, he has a violent flux upon him." The company was alarmed, and the rhetorician stopped in his career. "Yes," added the philosopher, "the flux is so violent, that it has carried his ears into his tongue."

How is it that you, who, in other instances, are a gentleman of refinement, can be so strangely inelegant in this particular?

Asp. For such a practice, *Theron*, we have no inconsiderable precedents. Thus *Socrates* *, the wisest of the Athenian sages; thus *Scipio* †, the most accomplished of the Roman generals, conversed. Thus *Cicero* ‡, the prince of orators, improved his elegant retirement at the Tusculan villa. And *Horace* ||, the brightest genius in the court of Augustus, formed the most agreeable hours of his conversation upon this very plan.

Was I to enumerate all the patrons of this, forgive me if I say, *more honourable* mode; the most illustrious names of antiquity would appear on the list.

Ther. This practice, however extolled by the philosophic gentry of ancient times, would make a very *singular* figure in the present age.

Asp. And should not the copy, after which the generality of mankind write, be *singularly correct*? Persons of exalted fortune are the pattern for general imitation; are the copy, in conformity to which the inferior world adjust their manners, and regulate their behaviour. *They*, therefore, are under the strongest obligations, not to give a *contemptible* stamp to the fashion. Benevolence to their fellow-creatures calls loudly upon them, a concern for the public good challenges it at their hands, that *they* signalize themselves by a pre-eminence in all that is excellent.

Ther. Away, away with these *austere* notions! Such a strain of conversation would *damp* the gaiety of our spirits, and *flatten* the relish of society. It would turn

* Vid. *Socratis Memorabilia*, per Xenoph.

† See Cicero's Dialogue *De Amicitia*; in which we are informed, that it was a customary practice with Scipio, with his polite friend Lælius, and some of the most distinguished nobility of Rome, to discourse upon the interests of the republic, and the immortality of the soul.

‡ Vid. *Tuscul. Quest.*

|| Such were the interviews of which he speaks with a kind of rapture.

O nolite, conaue Deum!

the assembly into a conventicle, and make it Lent all the year round.

Asp. Can it then be austere practice, to cultivate the understanding, and improve the heart?—Can it damp the gaiety of our spirits, to refine them upon the plan of the highest perfection?—Or will it flatten the relish of society, to secure and anticipate everlasting delights?

Ther. *Everlasting delights*, Aspasio!—To talk of such a subject would be termed, in every circle of wit and gallantry, an usurpation of the parson's office; a low method of retailing by scraps, in the parlour, what the man in black vends by wholesale from the pulpit. It would infallibly mark us out for *pedants*; and, for aught I know, might expose us to the suspicion of *enthusiasm*.

Asp. Your men of wit must excuse me, if I cannot persuade myself to admire either the *delicacy* of their language, or the *justness* of their opinion.

The first, be it ever so *humane* and *graceful*, I resign to themselves.—As to the other, I would beg leave to inquire, “Are the clergy, then, the *only* persons who should act the *becoming* part, and converse like *rational* beings? Is solid wisdom, and sacred truth, the privilege of their order; while nothing is left for you and me, but the play of fancy, or the luxuries of sense?”

I would farther ask the circles of gallantry, “Where is the impropriety of interweaving the *noble* doctrines displayed by the preacher, with our common discourse? or what the inconvenience of introducing the *amiable* graces, recommended by his lectures, into ordinary practice?”

Will *such* an exercise of our speech rank us among pedants? Is *this* the badge of enthusiasm? A splendid and honourable badge truly! such as must add weight to any cause, and worth to any character.

Ther. This would curb the sprightly sallies of wit, and extinguish the engaging glow of *good-humour*, which enlivens our genteel intercourses. Accordingly, you may observe, that if any *formal* creature takes upon him to mention, in polite company, a religious

truth, or a text of scripture, the pretty chat, though ever so profusely flowing, stagnates in an instant. Each voluble and facetious tongue seems to be struck with a sudden palsy. Every one wonders at the strange man's face; and they all conclude him either *mad* or a *Methodist*.

Asp. Agreeable strokes of wit are by no means incompatible with useful conversation; unless we mistake an *insipid* vivacity, or *fantastic* levity, for wit and facetiousness. Neither have I heard, that, among all our acts of parliament, any one has passed to *divorce* good-sense and good-humour. Why may they not both reside on the same lips, and both circulate through the same assembly?—For my own part, I would neither have our discourse *soured* with austerity, nor *evaporate* into impertinence: but unite (as a judicious ancient advises) the benefits of improvement with the blandishments of pleasantry *. And as to your polite people, if they can find more music in the *mag-pie's* voice than in the *nightingale's* note, I must own myself as much surprised at *their* ears, as they at the strange man's face.

Ther. With all your gray-headed authorities, I fancy you will find very few proselytes among the professors of modern refinement. *Fashion* is, with the world, the standard of morals, as well as of clothes; and he must be of a very *peculiar* turn indeed, who would chuse to be ridiculous in either.

Asp. Rather, Theron, he must be of a very *pliant* turn, who tamely delivers up his conduct to be moulded by a fashion, which has neither true elegance to dignify it, nor the least usefulness to recommend it.

And which, I beseech you, is most ridiculous;—he who servilely imitates every *idle* fashion, and is the very *ape* of corrupt custom?—Or he who asserts his native liberty; and resolutely follows where *wisdom* and *truth* lead the way?

Ther. Would you then obtrude religious discourse upon every company? Consider, Aspasio, what a *motley*

* *Cum quidem illecebra ac voluptate miles.* Aul. Gel.

figure this would make. A wedding and a sermon! Quadrille, and St. Paul! The last new play, and primitive Christianity!

Asp. You know the rule, Theron, which is given by the great "Master of our assemblies;" *Cast not your pearls before swine* *. Some there are so immersed in sensuality, that they can relish nothing but the coarsest husks of conversation. To these neither offer your pearls, nor prostitute your intimacy.

But, when persons of liberal education, and elevated sentiments—when these meet together, why should not their discourse be suitable to the eminence of their rank, and the superiority of their genius? Raised far above the level of that *trite* and *effeminate* strain—"Upon my honour, the actress topt her part. Heavens! how charmingly she sung! how gracefully she trode the stage!"

Ther. Indeed, my Aspasio, I am entirely in your way of thinking, however I have hitherto put on the mask. The gift of speech is one great prerogative of our rational nature: and it is pity that such a superior faculty should be debased to the meanest purposes.

Suppose all our stately vessels, that pass and repass the ocean, were to carry out nothing but tinsel, and theatrical decorations; were to import nothing but glittering baubles, and nicely fancied toys: would such a method of trading be well-judged in itself, or beneficial in its consequences? Articulate speech is the instrument of a much nobler commerce, intended to transmit and diffuse the treasures of the mind. And will not the practice be altogether *as injudicious*, must not the issue be infinitely *more detrimental*, if this vehicle of intellectual wealth is freighted only with *pleasing fopperies*?

Asp. Such folly and extravagance would be hissed out of the *commercial* world. Why then are they admitted and cherished in the *social*?

Ther. Why, indeed? He must be far more acute than your Theron, who can assign a single reason to countenance them. To explode them, ten thousand

arguments occur. A continual round of gay and trifling conversation *, of visits quite modish, and entertainments not moral, must give an indolent turn to the mind; such as will *enervate* its powers, *indispose* it for generous action, and gradually *sap* the very foundation of virtue. Whereas, a frequent conference on the glories of the Godhead, or the wonders of creation, would invigorate and ennoble the soul; would enlarge her faculties, and elevate her desires.

Asp. Did not our hearts burn within us, said the travellers to Emmaus, while *HE* talked with us by the way? † Those discourses, it is true, were conducted with a spirit, and enforced with an energy, absolutely unequalled; yet the same happy effects would, in *some* inferior degree, result from our friendly conferences; if they turned upon the same important points. We also should feel our hearts *warmed* with holy zeal, and *glowing* with heavenly love.

Ther. Such conferences would not only be productive of *present* advantage, but yield a renewed pleasure in the retrospect. We might *reflect*, with real complacency, on hours spent in so rational a manner. And who would not prefer the silent applause of the heart to all those tumultuous joys which wanton jests create; or the circling glass inspires?

Asp. One ‡ who thoroughly knew mankind, and had tried the merits of the jovial board, very pertinently compares such flashes of mirth to the *crackling of thorns under a pot* ||. The transient blaze of the one, and the senseless noise of the other, continue but for a moment, and then expire, *that* in smoke and darkness; *this* in spleen and melancholy.

I said, *spleen and melancholy*: for however jauntie and alert the various methods of modish trifling may seem; whatever ease and grace they are supposed to give the conversation, sure am I it will be afflictive to

* The *significancy* and *importance* of such conversation was smartly represented by the philosopher, who, being asked how he left the company employed? made answer, "Some in milking the ram, others in holding the pail."

† Luke xxiv. 32.

‡ King Solomon.

|| Eccles. vii. 6.

look back upon interviews squandered away in very vanity; and shocking to look forward upon the account which we must all shortly render. What figure will such an article make in the final reckoning, and at the decisive bar! "Our social hours, which might have promoted our mutual edification, and been subservient to our Creator's glory, all lost in merriment and whim; or worse than lost, in flattery and detraction. "A blank, or a blot."

Ther. Venus, we find, has her zealous knights-errant, and Bacchus his professed votaries, in almost every company. And is it not truly deplorable, that the God of nature alone has none to assert his honour, none to celebrate his perfections? though HE is the original of all beauty, and the parent of all good.

When I have taken my morning walk, amidst dews and flowers, with the sun shedding lustre round him, and unveiling the happy landscape, how has mine eye been charmed with the lovely prospect! how has my ear been ravished with the music of the grove! Methought every note was a tribute of harmony; and all nature seemed one grand chorus, swelling with the Creator's praise. But how has the scene been reversed, when, leaving my rural elysium, I entered the haunts of men! where I saw faculties divine meanly engaged in trifles; where I heard the tongue prompt to utter, and fluent to express, every thing but its Maker's glory.

I assure you, I have often been chagrined on this occasion; and sometimes said within myself, "What! shall trifles be regarded, and the Majesty of heaven neglected? Shall every friend, and every visitant, receive his share of respect? and no acknowledgments be paid to that exalted Being, who is worthy, more than worthy, of all our veneration?"

Asp. This will be still more afflictive to an ingenuous mind, if we consider, that the infinite and glorious God is present at all our interviews: vouchsafes to express his satisfaction, and acknowledges himself magnified, when, with admiration and love, we talk of his transcendent excellencies. Nay, we are assured, that the LORD of all Lords not only hearkens, but keeps a

book of remembrance; and will distinguish such persons at the day of universal retribution. When the loose train of licentious talkers are driven away as the despicable *chaff*, these shall be selected for his peculiar treasure, and numbered among the *jewels* of JEHOVAH *.

Ther. If the gentlemen who make high pretensions to reason, think themselves discharged from these doctrines of revelation, they should not forget *their own* scriptures. A *philosopher* will tell them the *duty* of employing their time, as in the awful presence, and under the immediate inspection, of the Supreme Being †. An *orator* will shew them the egregious *impropriety* of wasting their friendly interviews in the fumes of drolery, or the froth of impertinence ‡.

Asp. Who then, that is wise, would not habituate himself to a practice, which comes recommended by the voice of reason, and is enforced by the authority of God?—A practice which will administer *present good*,—will afford *pleasing reviews*,—and terminate in *everlasting honour*?

Ther. It is strange, that subjects which deserve to be received as the universal topic, are almost universally banished from our discourse. Was this cabinet enriched with a series of antique *medals*, or a collection of the finest *gems*; my friends would naturally expect to be entertained with a sight of those rarities, and an explanation of their meaning. Why should we not as naturally expect, and as constantly agree, to entertain each other with remarks on those *admirable curiosities*,

* Malachi iii. 16, 17. This is a passage much to be observed:—A most emphatical recommendation of religious discourse! Perhaps the most *emphatical* that ever was used; and the most *endearing* that can possibly be conceived.

† Sic certe vivendum est, tanquam in conspectu vivamus: sic cogitandum, tanquam aliquis in pectus intimum inspicere possit, et potest. Quid enim profit ab homine aliquid esse secretum? Nihil Deo clausum est. Interest animis nostris, et cogitationibus mediis intervenit. Senec. Epist. 83.

‡ Cicero says with an air of graceful indignation; Quasi vero clarorum virorum aut tacitos congressus esse oporteat, aut ludicros sermones, aut rerum colloquia leviorum. Academ. Quæst. lib. 4.

which

which are deposited in the boundless *musæum* * of the universe?

When a *general* has won some important victory, or an *admiral* has destroyed the enemy's fleet, every company resounds with their achievements, every tongue is the trumpet of their fame. And why should we not celebrate, with equal delight and ardour, that *almighty Hand*, which formed the structure, and furnished the regions, of this stupendous system?

Asp. Especially, if to his *immensely glorious*, we add his *supremely amiable* perfections. When the victorious commander is our most cordial friend; when he has professed the tenderest love, done us the most signal good, and promised us a perpetual enjoyment of his favours; it will be impossible to neglect such an *illustrious* and *generous* person. His name must be engraven upon our hearts, must slide insensibly into our tongues, and be as music to our ears.

Is not all this true, and in the most super-eminent degree, with regard to the blessed God? Can greater *kindness* be exercised, or greater *love* be conceived, than to deliver up his own Son to torments and death, for the expiation of our sins? Can *benefits* more desirable be granted, than to adopt us for his children, and sanctify us by his spirit? Can *promises* more invaluable be made, than those which insure to us the preferments of heaven, and the riches of eternity?

All this is attested, concerning the Almighty Majesty, in the scriptures of truth. What a rich fund, therefore, for refined conversation are *the scriptures*?

Ther. Here also I have the pleasure to concur with my Aspasio. Though I believe he suspects me to be somewhat wavering, or defective, in my veneration for the scriptures.

Asp. No, Theron: I have a better opinion of your taste and discernment, than to harbour any such suspicion.

* *Musæum*.—Alluding to a remarkable edifice in the city of Oxford distinguished by this name, and appropriated to the reception of curiosities, both natural and artificial.

Ther. The scriptures are certainly an inexhaustible fund of materials for the most delightful and ennobling discourse. When we consider the Author of those sacred books—that they came originally from *heaven*—were dictated by *divine* Wisdom—have the same *consummate* excellence as the works of creation—it is really surprising that we are not always searching, by study, by meditation, or converse, into one or other of those grand volumes.

Asp. When Secker preaches, or Murray pleads, the church is crowded, and the bar thronged. When Spense produces the refinements of criticism, or Young displays the graces of poetry; the press toils, yet is scarce able to supply the demands of the public. Are we *eager* to hear, and *impatient* to purchase, what proceeds from such eloquent tongues, and masterly pens? and can we be *coldly indifferent*, when—not the most accomplished of mankind—not the most exalted of creatures—but the adorable Author of all wisdom, speaks in his revealed word? Strange! that our attention does not *hang* * upon the venerable accents, and our talk *dwell* upon the incomparable truths!

Ther. I admire, I must confess, the very *language* of the Bible. In this, methinks, I discern a conformity between the *book of nature*, and the *book of scripture*.

In the book of nature, the divine teacher speaks, not barely to our ears, but to all our senses. And it is very remarkable, how He *varies* his address!—Observe his grand and august works. In these, He uses the style of majesty. We may call it, the true *sublime*. It strikes with awe, and transports the mind.—View his ordinary operations. Here, He descends to a plainer dialect. This may be termed the *familiar* style. We comprehend it with ease, and attend to it with pleasure. In the more ornamented parts of the crea-

* St. Luke, in his evangelical history, uses this beautiful image, *exiguato*. The people *hung* upon the lips of their all-wise Teacher. Luke xix. 48. Which implies two very strong ideas—an *attention*, that nothing could interrupt,—and an *eagerness*, scarce ever to be satisfied.

—Pendetque loquentis ab ore. VIRG.

tion, He clothes his meaning with elegance. All is rich and brilliant. We are delighted; we are charmed. And what is this, but the *florid* style?

A variety, somewhat similar, runs through the Scriptures.—Would you see *history*, in all her simplicity, and all her force; most beautifully easy, yet irresistibly striking? See her, or rather *feel* her energy, touching the nicest movements of the soul, and triumphing over our passions, in the inimitable narrative of *Joseph's* life.—The representation of *Esau's* bitter distress*; the conversation-pieces of *Jonathan*, and his gallant friend†; the memorable journal of the disciples going to *Emmaus*‡; are finished models of the *impassioned* and *affecting*.—Here is nothing studied; no flights of fancy; no embellishments of oratory. Yet, how inferior is the Episode of *Nisus* and *Eurialus*, though worked up by the most matterly hand in the world, to the undissembled artless fervency of these scriptural sketches ||!

Are we pleased with the elevation and dignity of an *heroic poem*; or the tenderness and perplexity of a *dramatic* performance! In the book of *Job*, they are both united, and both unequal.—Conformably to the exactest rules of art, as the action advances, the incidents are more alarming, and the images more magnificent. The language glows, and the pathos swells. Till, at last, the DEITY Himself makes his entrance. He speaks from the whirlwind, and summons the creation: summons heaven, and all its shining host; the elements, and their most wonderful productions; to vouch for the wisdom of his providential dispensations.—His

* Gen. xxvii. 30, &c.

† 1 Sam. xviii, xix, xx.

‡ Luke xxiv. 13, &c.

|| Let a person of true taste, peruse, in a *critical* view, the two first chapters of St. Luke. He will there find a series of the most surprising incidents, related with the greatest *simplicity*, yet with the utmost *majesty*.—All which, extremely affecting in themselves, are heightened and illuminated, by a judicious intermixture of the sublimest pieces of poetry. For my own part, I know not how to characterize them more properly, than by Solomon's elegant comparison.—*They are as gold rings set with the beryl, or as bright ivory overlaid with sapphires.* Cantic. v. 14.

word strikes terror, and flashes conviction: decides the momentous controversy, and closes the august drama, with all possible propriety, solemnity, and grandeur.

If we sometimes chuse a *plaintive strain*; such as softens the mind, and induces an agreeable melancholy: are any of the ancient tragedies superior, in the eloquence of mourning, to *David's* pathetic elegy on his beloved *Jonathan**; to his most passionate and inconsolable moan†, over the lovely but unhappy *Abshalom*; or to that melodious woe, which warbles and bleeds, in every line of *Jeremiah's* Lamentations?

Would we be entertained with the daring sublimity of *Homer*, or the correct majesty of *Virgil*? With the expressive delicacy of *Horace*, or the rapid excursions of *Pindar*? Behold them joined, behold them excelled, in the odes of *Moses*, and the eucharistic hymn of *Deborah*; in the exalted devotion of the Psalms, and the glorious enthusiasm of the prophets.

* 2 Sam. i. 19, &c.

† 2 Sam. xviii. 33. *The king was vehemently affected (we) and went up to the chamber and wept: and as he went, he said; O my son Abshalom! my son, my son, Abshalom! Would G O D I had died for thee! O Abshalom, my son, my son!—Such a picture, and so much pathos; so artless both, and both so exquisite; I must acknowledge, I never met with, among all the representations of dignity in distress.—The king's troops had gained a signal victory. His crown and his life were rescued from the most imminent danger. Yet all the honours and all the joys of this successful day, were swallowed up and lost in the news of Abshalom's death.—The news of Abshalom's death struck, like a dagger, the afflicted father. He starts from his seat. He hastens into retirement, there to pour out his soul in copious lamentation. But his anguish is too impetuous, to bear a moment's restraint. He bursts immediately into a flood of tears; and cries, as he departs, O Abshalom, &c.*

What says Mezentius, when his son is slain? When, to sharpen his sorrow, the pale corpse, the miserable spectacle, is before his eyes, and within his arms? The most pathetic word he utters, is

—Heu! nunc misero mihi demum
Exilium infelix, nunc aliè vulnus adactum.

How languid is *Virgil*? How *inexpressive* the prince of Latin poetry! compared with the royal mourner in Israel! Most evident, from this and many other instances, is the superiority of the scriptures, in copying nature, and painting the passions.

Asp. Only with this difference, that the former are *tuneful triflers* * ; and amuse the fancy with empty fiction : the latter are teachers sent from G O D, and make the soul *wise unto salvation*.—The Bible, is not only the brightest ornament, but the most invaluable depositum. On a right, a practical knowledge of these lively oracles, depends the present comfort, and the endless felicity of mankind. Whatever, therefore, in study or conversation, has no connection with their divine contents ; may be reckoned among the *toys* of literature, or the *ciphers* of discourse.

Ther. Here again the book of scripture, is somewhat like the magazine of nature. What can we desire, for our accommodation and delight, which this store-house of conveniences does not afford ? What can we wish, for our edification and improvement, which that fund of knowledge does not supply ? Of these we may truly affirm, each, in its respective kind, *is profitable unto all things*.

Are we admirers of *antiquity* ?—Here, we are led back, beyond the universal deluge, and far beyond the date of any other annals.—We are introduced among the earliest inhabitants of the earth. We take a view of mankind, in their undisguised primitive plainness ; when the days of their life were but little short of a *thousand years*.—We are brought acquainted with the original of nations ; with the creation of the world ; and with the birth of time itself.

Are we delighted with *vast* achievements ?—Where is any thing comparable to the miracles in *Egypt*, and the wonders in the field of *Zoan* ? To the memoirs of the *Israelites*, passing through the depths of the sea ; sojourning amidst the inhospitable deserts ; and conquering the kingdom of *Canaan* ?—Where shall we meet with instances of martial bravery, equal to the prodigious exploits of the *Judges* ; or the adventurous deeds of *Jesse's* valiant son, and his matchless band of *Warthies* † ?—Here, we behold the fundamental laws

* *Ludit amabiliter.*

† See 1 Sam. xxiii. 8, &c. 1 Chron. xi. 10, &c.

of the universe, sometimes suspended, sometimes reversed: and not only the current of *Jordan*, but the course of nature controuled. In short; when we enter the field of scripture, we tread—on *enchanted*, shall I say? rather—on *consecrated* ground. Where astonishment and awe are awakened, at every turn. Where is all, more than all, the marvellous of romance*; connected with all the precision and sanctity of truth.

If we want *maxims* of wisdom, or have a taste for the *laconic style*; how copiously may our wants be supplied, and how delicately our taste gratified! especially in the book of Proverbs, Ecclesiastes, and some of the minor prophets.—Here, are the most sage lessons of instruction; adapted to every circumstance of life; formed upon the experience of all preceding ages; and perfected by the unerring SPIRIT of inspiration.—These delivered, with such remarkable conciseness; that one might venture to say, every word is a sentence†; at least, every sentence may be called an apothegm; sparkling with brightness of thought, or weighty with solidity of sense. The whole, like a profusion of pearls—each containing, in a very small compass, a value almost immense—all heaped up (as an ingenious critic speaks) with a confused magnificence, above the little niceties of order.

If we look for the *strength* of reasoning, and the *warmth* of exhortation: the *insinuating arts* of genteel address, or the *manly* boldness of impartial reproof: all the thunder of the orator, without any of his ostentation; all the politeness of the courtier, without any of his flattery:—let us have recourse to the

* ————— *Heroum fabula veris*
Vincitur historiis.

† What Cicero said of Thucydides, is more eminently true, concerning our royal moralist, and his rich collection of ethics; concerning our evangelical historians, and their copious variety of facts. *Eum adeo esse rebus plenum referuntque, ut prope verborum numerum numero rerum aequet.*

Acts of the Apostles, and to the Epistles of St. Paul*. These are a *specimen*, or rather these are the *standard*, of them all.

I do not wonder, therefore, that a taste so refined, and a judgment so correct as *Milton's*, should discern higher attractives in the volume of inspiration, than in the most celebrated authors of *Greece* and *Rome*.

—————Yet not the more

Cease I to wander, where the muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song: but CHIEF
Thee Sion, and the flow'ry banks beneath,
That wash thy hallow'd feet, and warbling flow,
Nightly I visit †.

Asp. Another recommendation of the scriptures, is, That they afford the most *awful* and most *amiable* manifestations of the GODHEAD. His glory shines, and his goodness smiles, in those divine pages, with unparalleled lustre.—Here, we have a satisfactory ex-

* Another very remarkable instance of propriety in St. Paul's writings, is, That though *diffuse* in the *doctrinal*, they are *concise* in the *preceptive* parts. On the former, it was absolutely necessary to enlarge. On the latter, it is always judicious to be short. The celebrated rule of Horace,

Quicquid præcipies, esto brevis,

was never more exactly observed, nor more finely exemplified, than by our apostolic author. See that noble string of precepts, 1 Thess. v. 16, 17, &c.—See another choice collection of the same kind, Rom. xii. 9, 10, &c. In which the *energy* of the diction is no less admirable than the *conciseness* of the sentence. Απο-
θυγνις—κολλωμιοι—φιλοσερτοι—ζηλις—προσκαρτερηις—
διωκοις—are some of the most *vigorous* words, that language can furnish; and form the most *animated* meaning; that imagination can conceive.

† That is, 'He still was pleased to study the beauties of the ancient poets; but his highest delight was in the songs of Sion, in the holy scriptures, and in these he meditated day and night.'

See Dr. Newton's edit.

planation of *our own* state. The origin of evil is traced; the cause of all our misery discovered; and the remedy, the infallible remedy, both clearly shewn, and freely offered.—The merits of the bleeding JESUS, lay a firm foundation for all our hopes: while gratitude for his dying love, suggests the most winning incitement to every duty.—Morality, *Theron*, your (and let me add, *my*) admired morality, is delineated in all its branches. Is placed upon its proper basis, and raised to its highest elevation.—The SPIRIT of GOD is promised, to enlighten the darkness of our understandings, and strengthen the imbecility of our wills. What an ample—Can you indulge me, on this favourite topic?

Ther. It is, I assure you, equally pleasing to myself. Your enlargements, therefore, need no apology.

Asp. What ample provision is made, by these blessed books, for *all* our spiritual wants! And, in this respect, how indisputable is their superiority to all other compositions!

Is any one convinced of *guilt*, as provoking heaven, and ruining the soul?—Let him ask *reason*, to point out a means of reconciliation, and a refuge of safety*. Reason hesitates, as she replies; ‘The DEITY *may*, perhaps, accept our supplications, and grant forgiveness.’—But the scriptures leave us not to the sad un-

* The sentiment, says an anonymous writer, should have been thus worded; ‘Let the guilty person ask his pride.’—It might have been observed by this writer, that the words express the faintest degree of hope; rather than a real persuasion; a thing ardently wished, rather than truly believed;—*hesitates—may—perhaps*.

However, I am willing to acknowledge some force and propriety in the remark. It is not reason, but pride under the mask of reason, which dictates every such notion. Reason, unbiassed and impartial, would pronounce the condition of sinful man irremediable. That GOD, being infinitely holy, must abhor the *polluted*, and being infinitely just, would in no wise spare the *guilty* creature.—It is the gospel, the gospel alone, which opens the door of hope. Opens it, from a most unexpected quarter, the redemption that is in CHRIST JESUS; and on poor forlorn wretches, who *sat in darkness, and the shadow of death*. Having no gleam of consolation, from all that their own wisdom could devise, or their own ability perform.

certainly

certainly of conjecture. They speak the language of clear assurance. GOD *has* set forth a propitiation *; He *does* forgive our iniquities †: he *will* remember our sins no more ‡.

Are we *assaulted* by temptation, or *averse* to duty? —Philosophy may attempt to parry the thrust, or to stir up the reluctant mind; by disclosing the *deformity* of vice, and urging the *fitness* of things. Feeble expedients! Just as well calculated, to accomplish the ends proposed; as the flimsy fortification of a cobweb, to defend us from the ball of a cannon; or, as the gentle vibrations of a lady's fan, to make a wind-bound navy sail.—The Bible recommends no such incompetent succours. *My grace*, says its Almighty AUTHOR, *is sufficient for thee* ||.—*Sin shall not have dominion over you* §.—The great JEHOVAH, in whom is everlasting strength, *He worketh in us, both to will, and to do, of his good pleasure* †.

Should we be visited with *sickness*, or overtaken by any *calamity*, the consolation which Plato offers, is; That such dispensations coincide with the universal plan of divine government. Virgil will tell us, for our relief; That afflictive visitants are, more or less, the unavoidable lot of all men. Another moralist whispers in the dejected sufferer's ear, 'Impatience adds to the load: whereas, a calm submission renders it more supportable.'—Does the word of revelation dispense such *spiritless* and *fugitive* cordials: No: Those sacred pages inform us, That tribulations are fatherly chastisements; tokens of our MAKER's love, and fruits of his care. That they are intended to work *in us*, the peaceable fruits of righteousness; and to work out *for us*, an eternal weight of glory **.

Should

* Rom. iii. 25.

† Psal. ciii. 3.

‡ Heb. viii. 12.

|| 2 Cor. xii. 9.

§ Rom. vi. 14.

† Phil. ii. 13.

** 2 Cor. iv. 17. What are *all* the consolatory expedients, prescribed in all the volumes of heathen morality, compared with this *one* recipe of revelation? They are, in point of cheering efficacy, somewhat like the *froth* on the conflux of a thousand streams, compared with a single draught of Homer's Nectar. Which, he tells us, was

Should we, under the summons of *death*, have recourse to the most celebrated *comforters* in the heathen world; they would increase our apprehensions, rather than mitigate our dread. Death is represented, by the great master of their schools; as ‘The most formidable of all evil.’ They were not able *positively* to determine, whether the soul survived; and never so much as *dreamt* of the resurrection of the body.—Whereas the book of GOD strips the monster of his horrors, or turns him into a messenger of peace: gives him an angel’s face, and a deliverer’s hand. Ascertaining to the souls of the righteous, an immediate *translation* into the regions of bliss; and insuring to their bodies, a most advantageous *revival*, at the restoration of all things.

Invaluable book!—It heals the maladies of life, and subdues the fear of death. It strikes a lightsome vista, through the gloom of the grave; and opens a charming, a glorious prospect of immortality in the heavens.

These, with many other excellencies peculiar to the scriptures, are, one would imagine, more than sufficient to engage every sensible heart in their favour, and introduce them, with the highest esteem, into every improved conversation.—They had such an effect upon the *finest* genius, and *most accomplished* * person, that former

*Temper’d with drugs of sov’reign use I’ affwage
The boiling bosom of tumultuous rage;
To clear the cloudy front of wrinkled care,
And dry the tearful sluices of despair.
Charm’d with that virtuous draught, th’ exalted mind
All sense of woe delivers to the wind.*

Odyss. IV.

* If we consider David, in the great variety of his fine qualifications.—The ornaments of his person, and the far more illustrious endowments of his mind.—The surprising revolutions in his fortune; sometimes, reduced to the lowest ebb of adversity; sometimes, riding upon the highest tide of prosperity.—His singular dexterity, in extricating himself from difficulties: and peculiar felicity, in accommodating himself to all circumstances.—The prizes he won, as a youthful champion; and the victories he gained, as an experienced general.—His masterly hand upon the harp, and his inimitable talent for poetry.—The admirable regulations of his roy-

mer or latter ages can boast. Infomuch, that he made, while living, this public declaration; and left it, when he died, upon everlasting record—*How sweet are thy words unto my taste! Yea, sweeter than honey unto my mouth* *.—*O! how I love thy law! It is my meditation all the day* †.—*Mine eyes prevent the night-watches, that I may be occupied in thy precepts; and I will speak of thy testimonies even before kings* ‡.—If David tasted so much sweetness in a *small*, and that the *least* valuable, part of the divine word; how much richer is the feast to us! Since the gospel is added to the law, and the canon of scripture completed! Since (to borrow the words of a prophet) the LORD GOD *has, now sealed up the sum*; has put the last hand to his work; and rendered it *full of wisdom, and perfect in beauty* ||.

Ther. Another remarkable peculiarity of the sacred writings, just occurs to my mind—The method, of communicating advice, or administering reproof, by *parables*. A method, which levels itself to the lowest apprehension, without giving offence to the most supercilious temper. Yet, is as much superior, to plain unornamented precept; as the enlivened scenes of a well-wrought tragedy, are more impressive and affecting, than a simple narration of the plot.

Our LORD was asked, by a student of the Jewish law, *Who is my neighbour?*—Which implied another question, *How is he to be loved?*—The inquirer was conceited of himself; yet, ignorant of the truth, and de-

al government, and the incomparable usefulness of his public writings—The depth of his repentance, and the height of his devotion—The vigour of his faith in the divine promises, and the ardour of his love to the Divine MAJESTY—If we consider these, with several other marks of honour and grace, which ennoble the history of his life; we shall see such an *assemblage* of shining qualities, as perhaps were never united in any other merely human character.

This observation was expunged. But, upon maturer thoughts, it is offered to the public. In order to convince a *polite* reader, That the love of the scriptures, and the exercise of devotion, are by no means the low peculiarities of a *vulgar* mind.

* Psal. cxix. 103.

† Psal. cxix. 97.

‡ Psal. cxix. 46.

|| Ezek. xxviii. 12.

ficient in his duty. Had the wise INSTRUCTOR of mankind abruptly declared, *You neither know the former, nor fulfil the latter.* Probably, the querist would have reddened with indignation, and departed in a rage.—Therefore, to teach, and not disgust; to *convince* the man of his error, and not *exasperate* his mind; the blessed JESUS frames a reply, as amiable in the manner, as it was pertinent to the purpose.

A certain Jew, going down from Jerusalem to Jericho, fell among thieves*. They rifle him of his money; strip him of his clothes; wound him with great barbarity; then leave him, expiring on the road.—Soon after this disastrous accident, a traveller appears, and advances that way. A sight, inexpressibly welcome to this afflicted creature. What renders it more likely, that he shall receive relief, this traveller is one of the *sacred order*. One, who taught others the lovely lessons of humanity and charity; and was, therefore, under the strongest obligations, to exemplify them in his own practice. He just glances an eye upon the deplorable object; sees him stretched on the ground, and weltering in his blood. But takes no farther notice. Nay, to avoid the trouble of an inquiry, turns out of the road, and passes by on the other side.—Scarce was he departed, when a *Levite* approaches. This man *comes nearer, and looks on* the miserable spectacle. He takes a leisurely and attentive survey of the case†. Though every gasp, and every groan, plead for compassion; this minister of the sanctuary observes all, with the coldest indifference. He neither moves a hand to help him; nor speaks a word to comfort him; but leaves the poor, naked, mangled wretch to perish in his calamity.—Last comes a Samaritan‡; one of the

* Luke x. 30, &c.

† This seems to be the import of *εὐθεὶς ἰδὼν*. Luke x. 32. This *diversifies* the conduct of the two unnatural passengers, and *heightens* the description of Jewish inhumanity.

‡ If this was a parable, we cannot but admire the accuracy of our LORD, both in *laying* the scene, and *selecting* the circumstances.—It is the maxim of a great criti.,

the abhorred nation; whom the Jew hated with the most implacable malignity. Though the Levite had neglected a bleeding brother: though the priest had with-held his pity, from one of the LORD's peculiar people: the very moment this Samaritan sees the unhappy sufferer, he melts into commiseration. He forgets the *embittered foe*, and considers only the *distressed fellow-creature*. He springs from his horse, and re-

Ficta voluptatis causa sint proxima veris.

And how very apparent is the air of *probability*, in this sacred apologue!—The way from Jerusalem to Jericho, lying through a desert, was much infested by thieves, and too commodious for their purposes of violence.—What could be more likely to happen, than the passage of a *priest* and *Levite* along that road? Since Jericho was a city, appropriated to the *Levitical* order; and contained no less than twelve thousand attendants, on the service of the temple.

How judiciously is the *principal* figure circumstanced?—Had the *calamity* befallen a Samaritan, it would have made but feeble impressions of pity; and those, perhaps, immediately effaced by stronger emotions of hatred. But, when it was a Jew, that lay bleeding to death; the representation was sure to interest the hearer in the distress, and awaken a tender concern.—Had the relief been administered by a Jew, the benevolence would have shone, but in a much fainter light. Whereas, when it came from the hands of a Samaritan, whom all the Jews had agreed to execrate, and rank with the very fiends of hell, how bright was the lustre of *such* charity!

It was most charmingly, and indeed irresistibly bright, since it compelled a Jewish lawyer, to acknowledge the superior excellence of a despised and hated Samaritan. Nay, it compelled him to acknowledge the superiority of this hated Samaritan, not only to his countrymen in general, but to those who bore the most venerable character, and discharged the most sacred office.

Let the reader consider the temper, expressed in that rancorous reflection; *Thou art a Samaritan, and hast a devil*, John viii. 48.—Let him compare that inveterate malevolence, with the benign and compassionate spirit of our amiable traveller.—Then, let him say; Whether he ever beheld a finer or a bolder contrast? Whether, upon the whole, he ever saw the *ordonnance* of descriptive painting, more justly designed, or more happily executed?

I would beg leave to observe farther, That the virulent animosity of the Jew discovers itself, even in the lawyer's reply; *He that shewed mercy on him*. He will not so much as *name* the Samaritan. Especially in a case, where he could not be named, without an honourable distinction.—So strongly marked, and so exactly preserved, are the *εἰδη*, the *manners* or distinguishing qualities of each person in the sacred narrations!

solves to intermit his journey. The oil and wine, intended for his own refreshment, he freely converts into healing unguents. He binds up the wounds; sets the disabled stranger, upon his own beast; and with all the assiduity of a servant, with all the tenderness of a brother, conducts him to an inn.—There, he does all that can be contrived *, to soothe his present sorrows, and to provide against his future wants. He lays down, for his immediate use, what money he can spare; charges the host to omit nothing, that may promote the recovery or comfort of his guest; and promises, to defray the whole expence of his lodging, his maintenance, and his cure.

What a lively picture this, of the most *disinterested* and *active* benevolence! A benevolence, which excludes no persons, not even strangers or enemies, from its tender regards. Which disdains no condescension, grudges no cost, in its labours of love.—Could any method of conviction have been more forcible, and at the same time more pleasing, than the interrogatory, proposed by our LORD, and deduced from the story? *Which now of these three, thinkest thou, was neighbour unto him, that fell among the thieves?*—Or, can there be an advice, more suitable to the occasion; more important in its nature; and expressed with a more sententious energy, than *Go thou, and do likewise?*—In this case, the learner instructs, the delinquent condemns †, himself. *Bigotry* hears away its prejudice; and *pride* (when the moral so sweetly, so imperceptibly insinuates) even pride itself lends a willing ear to admonition.

Asp. This eloquence of similitudes, is at once affecting to the wise, and intelligible to the ignorant.—It *shows* ‡, rather than *relates*, the point to be illustrated; and often makes, as in the fine instance you have selected, the feelings of the heart overcome the prejudices of the understanding.—It has always been ad-

* *Επιμαλθὴν αὐτῷ.*

† 2 Sam. xii. 5.

‡ *Discentem*, says Seneca upon the subject, & *audientem in rem presentem adducunt.* Epist. lix.

mired, by the best judges of human nature, and polite literature. But, never was carried to its highest perfection, till our LORD spoke the parable of the *prodigal* *.—Which has a beauty, that no paraphrase can heighten: a perspicuity, that renders all interpretation needless: and a force, which every reader, not totally insensible, must feel †.

Ther. The condescension and goodness of GOD are, every where, conspicuous.—In the productions of the bough, he conveys to us the most valuable fruits, by the intervention of the loveliest blossoms. Though the present is, in itself, extremely acceptable; he has given it an *additional endearment*, by the beauties which array it, or the perfumes which surround it.—In the pages of revelation, he has communicated to us the truths of heaven, adorned with all the graces of composition. Such as may polish the man of genius, and improve the man of worth. Such as gratify and captivate our imagination, even while they cultivate and refine our morals—So that they really are, as one of their divine authors very elegantly speaks; *Like apples of gold in pictures of silver* ‡.

Asp. Who then would not gladly receive that gracious exhortation? *Let the word of CHRIST dwell in you richly* §. Who would not willingly obey that benign command? *Thou shalt talk of it, when thou*

* Luke xv. 11, &c.

† If the reader should be dissatisfied with this method of extolling the parable in general, without specifying its particular beauties; he may find something of the latter kind attempted, in *Contemplations on the Starry Heavens*, page 181, &c. Lond. edit.

‡ Prov. xx. 25.—Theron follows the received translation. I should prefer the exposition of Glassius; who supposes רשתות to signify, *Retiacula argentea, in quibus oculi sunt minutissimi, penetrabiles tamen visu*. According to this interpretation, the passage will present us with *apples of gold in net-work, or lattice-work, of silver*. Where the fine fruit receives a new charm, by shewing itself through the elegant apertures of the basket.

§ Col. iii. 16. *The word of CHRIST*; so the apostle entitles the whole inspired writings, and thereby asserts the *divinity* of his MASTER—*dwell*; not make a short stay, or an occasional visit, but take up a fixed and stated residence—*richly*; in the largest measure, and with the greatest efficacy; so as to fill the memory; sway the will; and actuate all the affections.

ittest in thine house, and when thou walkest by the way ; when thou liest down, and when thou risest up *. Since, in this case, duty is evidently inlaid with delight.

When I consider the *language* of the scriptures, and sometimes experience their energy on my soul ; I am inclined to say—‘ Other writings, though polished
‘ with the nicest touches of art, only *tinkle* on the ear,
‘ or affect us like the shepherd’s reed. But these, even
‘ amidst all their simplicity and negligence, *strike*—
‘ alarm—transport us—somewhat like the voice of
‘ thunder, or the archangel’s trumpet.’

When I consider the *contents* of the scriptures ; and believe myself interested, in the promises they exhibit, and the privileges they confer ; I am induced to cry out—‘ What are all the other books in the world,
‘ compared with these inestimable volumes ? No more
‘ than an entertaining novel, or a few prudential rules
‘ for domestic economy, compared with a *parent’s*
‘ will ; a *royal* charter † ; or an *imperial* grant of titles
‘ and manors.’

I said, *promises* and *privileges*. For, these I look upon as imparting the most sovereign worth to the scriptures. Agreeably to our LORD’s testimony, *search the scriptures*. Why ? What recommends them to our attentive regard ? Because they give the noblest display of the divine perfections, and the truest estimate of human nature ? Because they open the invisible world, and discover the secrets of eternity ? Present us with the most refined rule of duty, and press upon us the most forcible motives to obedience ?—All this they unquestionably do. Yet this is not their most distinguishing excellence. *Search them*, says our blessed

* Dent. vi. 7.

† The contents of the scripture are called, by the wise man, Prov. viii. 6. *Excellent things, royal truths, princely sentiments*. Testifying of *Messiah the Prince*, his person, righteousness and salvation.—Exceeding all the works and writings of the learned, as much as Solomon himself, when seated on his throne of ivory and gold ; surrounded with all the splendour of his brilliant court ; and delivering the dictates of inspiration, to listening sages—as much as that magnificent monarch, in such circumstances of dignity, and amidst such displays of wisdom, exceeded the populace of Israel.

LORD,

LORD, with a close, an exact, an unwearied assiduity; because, *they testify of ME*. Of my all-surpassing dignity, and infinite merits. Of free justification through my blood, and everlasting life through my righteousness. This is their crowning perfection. From hence they derive the most exalted merit.

All these circumstances remind me of a very emphatical attestation, bore to the exalted merit of the BIBLE. Which, though quite *artless*, is, I think, abundantly more expressive, than the most laboured efforts of panegyric.—It came from the lips of a martyr. Who, being condemned to die, for his inviolable adherence to the doctrines of scripture; when he arrived at the stake, and had composed himself for execution, took his final leave in these affecting words: ‘ Farewel sun and moon! Farewel all the beauties of creation, and comforts of life! Farewel my honoured friends! Farewel my beloved relations! And farewel thou precious, precious book of GOD!’

Aspasio had scarce uttered the last Sentence, when a servant came to let them know; ‘ Supper was upon the table.’—Very opportunely, said Theron, has our repast waited, till our conference is ended. We have shewed, what a large field of delightful speculation, the scriptures open; and what ample materials for the most refined discourse*, they afford. As nothing can be more ungraceful, than to neglect in *our own* conduct, what we recommend to the practice of *others*†; let us, this very night, begin to ennoble our interviews with these improving subjects. Let us endeavour to make religious conversation, which is in all respects *desirable*, in some degree *fashionable*.

* Should the serious reader want any *farther* persuasives, to this most beneficial practice; he may see.—How particularly our divine MASTER *observes* the strain of our conversation; Luke xxiv. 17.—How expressly He has commanded such social communications, as may tend to the *use of edifying*, Eph. iv. 19.—And what an evidence will arise from this article, either for our acquittal or condemnation, at the day of everlasting judgment, Matt. xii. 36, 37.

† Οὐ γὰρ ἵκεν παιδεύειν καλεῖσθαι, οὐδὲ ἀπομινεῖν καὶ αἰσχυνεῖσθαι, ἀλλὰ τοῖς ἄλλοις ἐπιμαρτυρεῖν, ταῦτα ἐλλοιπανάτους αὐτοῖς φανταί.
Chrysost. An. 3. 8.

DIALOGUE II.

THE next morning, when breakfast was over, Theron and Aspasio took a walk into the garden—Their Spirits cheered, and their imagination lively—Gratitude glowing in their hearts, and the whole creation smiling round them.

The spot adjoining to the house, was appropriated to the cultivation of *flowers*.—In a variety of handsome compartments, were assembled the choicest beauties of blooming nature. Here the *hyacinth* hung her silken bells, or the *lilies* reared their silver pyramids. There, stood the neat *Narcissus*, loosely * attired in a mantle of snowy lustre; while the splendid *ranunculus* wore a full-trimmed suit of radiant scarlet. *Pinks* were rising to enamel the borders; *roses* were opening to dress the walls; surrounded, on all sides, with a profusion of beauteous forms, either latent in the stalk, or bursting the buds, or blown into full expansion.

This was bounded by a slight partition; a sort of verdant parapet. Through which they descend by an easy flight of steps; and are presented with the elegant simplicity of the *kitchen-garden*.—In one place, you might see the marigold flowering, or the beans in blossom. In another, the endive curled her leaves, or the lettuce thickened her tufts. Cauliflowers sheltered their fair complexion, under a green umbrella; while the borage dishevelled † her locks, and braided them with native jewels, of a finer azure than the finest sapphires.—On the *sunny slopes*, the cucumber and melon lay basking in the collected beams. On the *raised beds*, the artichoke seemed to be erecting a standard, while the asparagus shot ‡ into ranks of spears. The *level ground* produced all manner of cooling sallets

* ————— *Hiantem Flore decore*

Narcissum.

† Referring to the *loose irregular* manner of its foliation.

‡ Alluding, not only to the *shape*, but also to the *growth* of this plant; which is so unusually quick, that it may almost be said to *start*, rather than to *rise* out of the earth.

and

and nourishing esculents. Which, like the brows of the Olympic conquerors, were bound with a fillet of unfading parsley; or, like the pictures of the mountain-nymphs, were graced with a chaplet of fragrant marjorum.—In short, nothing was wanting to furnish out the wholesome luxury of an antediluvian banquet.

Soon, a high wall intervenes. Through which a wicket opens, and transmits them into the regular and equi-distant rows of an *orchard*.—This plantation is so nicely adjusted, that it looks like an arrangement of rural piazzas, or a collection of diversified vistas. The eye is, every where, entertained with the exactest uniformity; and darts, with unobstructed ease, from one end of the branching files to the other.—On all the boughs, lay a lovely evolution of *blossoms*; arrayed in milky white, or tinged with the softest red. Crouding into one general cluster, without relinquishing a vacant space for leaves, they formed the fairest, the gayest, the grandest alcove, that fancy itself can imagine.—It is really like the court of the Graces. None can approach it, without finding his ideas brightened, and feeling his temper exhilarated.

Contiguous to this correct disposition of things, nature has thrown a *wilderness*; hoary, grotesque, and magnificently confused. It stretched itself, with a large circular sweep, to the north; and secured both the olivory and the orchard from incommoding winds. Copfes of hazel, and flowering shrubs, filled the lower spaces. While poplars quivered aloft in air, and pines pierced the clouds with their leafy spires. Here, grew clumps of fir, clad in everlasting green. There, stood groves of oak, which had weathered, for ages, the wintry storm.—This woody theatre, was intersected by a *winding walk*; lined with elms of insuperable height. Whose branches, uniting at the top, reared a majestic arch, and projected a solemn shade. It was impossible to enter this lofty labyrinth, without being struck with a pleasing dread*. As they proceed, every inflection dif-

Calganssem nigra formidine lucum.

VARG.

C3

fuses

fuses a deeper gloom, and awakens a more pensive attention.

Having strolled in this darksome avenue, without a speck of sunshine, without a glimpse of the heavens; on a sudden, they step into open day.—Surprising! cries Aspasio. What a change is this! What delightful enchantment is here!—One instant, whelmed in Tropho-nius's cave*; where darkness lours, and horror frowns. Transported, the next, into the romantic scenes of Arcadia; where all is lightsome, and all is gay.—Quick as thought†, the arches of heaven expand their azure. Turrets and spires shoot into the skies. Towns, with their spacious edifices, spread themselves to the admiring view. Those lawns, green with freshest herbage; those fields, rich with undulating corn; where were they all, a moment ago?—It brings to my mind that remarkable situation of the Jewish law-giver; when, elevated on the summit of Pisgah, he surveyed the goodly Land of Promise—surveyed the rivers, the floods, the brooks of honey and butter—surveyed the mountains dropping with wine, and the hills flowing with milk‡.—Surveyed all with those eyes, which, for
forty

* The reader may find a *curious* account of this cave, together with a very *humorous*, and (which should always accompany humour, or else it will be like a sting without the honey) an *improving* description of its effects. Spect. Vol. VIII. No. 598, 599.

† Such a sudden alteration of the prospect, is beautifully described by Milton;

*As when a scout,
Through dark and desert ways, with peril gone
All night, at last by break of cheerful dawn
Obtains the brow of some high climbing hill,
Which to his eye discovers unaware
The goodly prospect of some foreign land,
First seen: or some renown'd metropolis,
With glistening spires and pinnacles adorn'd,
Which now the rising sun gilds with his beams,*

Book III.

‡ This is the language of the book of Job, and the prophecy of Joel. A language, like the scene it describes, not beautiful only, but beautiful and rich even to *luxuriancy*, Job xx. 17. Joel iii. 18.

—One

forty tedious years, had been confined to dry sands, ragged rocks, and the irksome wastes of a desolate howling wilderness.

On the first *mossy hillock*†, which offered its couch, our gentlemen seated themselves. The rising sun had visited the spot; to dry up the dews, and exhale the damps, that might endanger health; to open the violets, and expand the primroses, that decked the green. The whole shade of the wood was collected behind them; and a beautiful, extensive, most deverified landscape spread itself before them.

Theron, according to his usual manner, made many improving remarks on the prospect, and its furniture. He traced the footsteps of an all-comprehending contrivance, and pointed out the strokes of inimitable skill. He observed the grand exertions of power, and the rich exuberance of goodness, most signally, most charmingly conspicuous through the whole.—Upon one circumstance he enlarged, with a particular satisfaction.

Ther. See! *Aspasio*; how all is calculated, to administer the highest delight to mankind.—Those trees and hedges, which skirt the extremities of the landscape; stealing away from their real bulk, and lessening by gentle diminutions; appear like elegant pictures in miniature. Those, which occupy the nearer situations, are a set of noble images; swelling upon the eye, in full proportion; and in a variety of graceful attitudes. Both of them ornamenting the several apartments of our common abode, with a mixture of delicacy and grandeur.

The blossoms, that array the branches; the flowers, that embroider the mead; address and entertain our

—One would almost suspect, the Lyric poet had read these passages, and attempted an imitation of their delicacies.

*Vanique fontem, lactis et uberes
Cantare rivos, atque truncis
Lapsa cavis iterare mella.*

Lib. II. Od. 19.

† Horace would have called it, *Cespes fortuitus*.

eyes

eyes with every charm of beauty *. Whereas, to other creatures, they are destitute of all those attractions; which result from a combination of the loveliest colours, and most alluring forms.—Yonder streams, that glide with smooth serenity, along the vallies; glittering to the distant view, like sheets of polished silver; or soothing the attentive ear, with the softness of aquatic murmurs; are no less *exhilarating* to the fancy, than to the soul, through which they pass.—The huge enormous mountain; the steep and dizzy precipice; the pendent horrors of the craggy promontory: wild and tremendous as they are, furnish out an agreeable entertainment to the human mind; and *please*, even while they terrify. Whereas, the beasts take no other notice of those majestic deformities, than only to avoid the dangers they threaten.

Asp. How do such considerations exalt our idea of the CREATOR's goodness; his very distinguishing goodness to mankind! Should they not proportionably endear that eternal Benefactor; and render him, both the supreme desire of our souls, and the supreme delight of our affections?

His ever-bountiful hand has scattered blessings, and with profuse liberality, among *all* the ranks of animated existence. But his beneficence to *us*, is of the most engaging kind; is of a very superior order. *We* are treated as his peculiar favourites; being admitted to the knowledge of his designs, as well as to the use of his works.

* Therefore, when the prophet describes the christian church, adorned with all the *beauties of holiness*, he borrows his imagery from these amiable objects. *Israel shall bud and blossom*, *Isai. xxvii. 6.*—Nay, the very wilderness, even the Gentile nations, being converted unto CHRIST, *shall blossom as a rose*, *Isai. xxxv. 1.*—*I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon*, *Hos. xiv. 5.* What an elegant picture! And what a comfortable promise! Here is the queen of flowers, and the prince of trees. Nothing fairer than the full-blown lily; nothing firmer than the deep rooted cedars. Yet these are a representation (and but a faint representation) of the *comeliness*, which the all-gracious REDEEMER puts upon his people; and of the *stability*, which they derive from his inviolable faithfulness.

N. B. The fourteenth of Hosea, is one of those chapters, which, for their peculiar importance and excellency, deserve not only to have a turn in our reading, but a place in our memory.

We

We are introduced to scenes of beauty, which none but ourselves are able to discern. We are presented with a series of gratifications, which none but ourselves are capable of relishing.

Ther. Another remark, though very obvious, is equally important. The destination of all these external things, is no less *advantageous*, than their formation is beautiful.—The bloom, which engages the eye with its delicate hues, is cherishing the embryo fruit; and forming, within its silken folds, the rudiments of a future dessert.—Those streams, which shine from afar, like fluid crystal, are more valuable in their productions, and beneficial in their services, than they are amiable in their appearance. They distribute, as they roll along their winding banks, cleanliness to our houses, and fruitfulness to our lands. They nourish, and at their own expence, a never-failing supply of the finest fish. They visit our cities, and attend our wharfs, as so many public vehicles, ready to set out at all hours.

Those sheep, which give their udders to be drained by the busy frisking lambs, are fattening their flesh for our support; and while they fill their own fleeces, are providing for our comfortable clothing.—Yonder kine, some of which are browsing upon the tender herb; others, satiated with pasturage, ruminate under the shady covert; are, though conscious of no such design, concocting for our use, one of the softest, purest, healthiest liquors in the world.—The bees, that fly humming about our seat, and pursue their work on the fragrant blossoms, are collecting balm and sweetness, to compose the richest of syrups. Which, though the produce of *their toil*, is intended for *our good*.

Nature, and her whole family, are our obsequious servants, our ever-active labourers. They bring the fruits of their united industry, and pour them into our lap, or deposit them in our store-rooms.

Asp. Who can sufficiently admire this most charming and immense benignity?—The supreme DISPOSER of events has commanded Delight and Profit to walk hand in hand, through his ample creation. Making all things so *perfectly pleasing*, as if beauty was their on-

ly end; yet all things so *eminently serviceable* *, as if usefulness had been their sole design.—As a farther invitation to our gratitude, he has rendered man the center, in which all the emanations of his beneficence, diffused through this terrestrial system, constantly terminate.

But, my dear Theron, is not this apparent, in a much more wonderful manner, throughout the whole economy of REDEMPTION?—It were a small thing for this inferior class of *unintelligent* creatures, to be continually employing themselves for our benefit. Even the SON of the most *High* GOD, through all his incarnate state, acted the very same part.—He took flesh, and bore the infirmities of human nature, not for Himself, but for *Us* men, and our salvation. He suffered want, and endured misery in all its forms; that we might possess the fulness of joy, and abound in pleasures for evermore.—When he poured out his soul in agonies, under the curse of an *avenging* law; was it not with a compassionate view, to make *Us* partakers of eternal blessedness? When he fulfilled, perfectly fulfilled the whole *commanding* law; was it not for this gracious purpose, that his righteousness might be imputed to *Us*? Yes;

*For us he liv'd,
Toil'd for our ease, and for our safety bled.*
Nothing in the whole course——

Ther. Pardon me for interrupting you, *Aspasio*. I have no objection to the general drift of your discourse. But that particular notion of *imputed* righteousness, has always appeared to me in a very ridiculous light. And I must say, that such a *Puritanical nostrum* makes a very unbecoming figure, amongst your other manly and correct sentiments of religion.

Asp. You know, *Theron*, I have long ago disavowed that ignoble prejudice, which rejects doctrines, or

* *Omnes mundi partes ita constituta sunt, ut neque ad usum meliores esse poterint, neque ad speciem pulchiores.*

CIC. De Nat. Deor. Lib. II.

despises persons, because they happen to be branded with contemptible names. 'Tis true the writers styled *Puritans*, are remarkable for their attachment to this peculiarity of the gospel. It runs through all their theological works; and very eminently distinguishes them, from the generality of our modern treatises.—But, must it *therefore* be wrong, because maintained by that particular set of people? Or, are they the *only* advocates for this important truth?

Ther. Aye: it is as I suspected. I have lately conjectured, from several hints in my Aspasio's discourse, that he has been warping to the low ungentleman-like peculiarities of those whimsical fanatics.

Asp. I cannot conceive, why you should call them *whimsical*.—To settle faith on its proper basis, the meritorious righteousness of the REDEEMER; and to deduce obedience from its true origin, the love of GOD shed abroad in the heart.—To search the conscience, and convince the judgment—To awaken the lethargic, and comfort the afflicted soul—To do all this, from a thorough knowledge, joined to a masterly application, of the divine word—These, sure, are not whimsical talents, but *real* excellencies. Yet these, if we may credit history, entered into the preaching; these, if we will examine impartially, are to be found in the writings of the *Puritans*.—And a pearl, you will please to remember, is a pearl still, though it should hang in the Ethiopian's ear.

Ther. Ethiopian indeed! You have truly characterized, that *demure* and *gloomy* generation. I hope, you don't intend to introduce their effected solemnity and forbidding reserve, into your own easy and engaging conversation. Though, for aught I can judge, this would be no more ungraceful, than to patch such awkward and antiquated notions, on the refined scheme of Christianity.

Asp. My dear friend, you are too ludicrous; and I begin to catch the infection. Away with your wit, I beseech you. Or, if you must have it in your retinue, let it be your page, not your privy-counsellor. Let it wait at the door, not preside at our councils.—We had better return to our first topic. Let us contemplate the wonders

wonders of creation ; and as we admire the works, learn to adore the **MAKER**.

Ther. None of your evasions, good Aspasio. You must not think to put me off at this rate. I have wanted an opportunity to rally you upon this head ; and to argue or laugh you, out of these *religious oddities*.

Asp. If you will not agree to terms of peace ; I hope, you will allow some cessation of arms. At least, till I can muster my forces, and prepare for the vindication of my principles.

Ther. No : upon the spot, and out of hand, you are required to answer for yourself, and these same queer opinions.—I shall serve you, as the Roman Consul* served the *procastinating* monarch†. When, demurring about his reply to the demands of the senate, he said, “ He would consider of the matter :” the resolute ambassador drew a circle round him with his cane, and insisted upon a positive answer, before he stepped over those limits.

Asp. This, however, you must give me leave to observe, that the affair is of a very serious nature. Upon condition, that you will dismiss you flourishes of humour, and strokes of satyr ; I will acquaint you with the reasons, which have made me a convert to this doctrine.—Once, I held it in the utmost contempt ; and pitied the simplicity of (as I then styled them) its *deduced* admirers. But, I am now become *such* a fool, that I may be truly wise, and substantially happy. I have seen my ruined state : and I bless **GOD** for this sovereign restorative. It is the source of my strongest consolations, and the very foundation of my eternal hopes.

Ther. Excuse me, Aspasio ; if the vivacity of my temper, and the seemingly uncouth tenet, kindled me into a more humourous gaiety, than became the occasion. You speak of the point, with so much seriousness, and in such weighty terms, as check my levity, and command my respect. Be pleased to execute, what you have promised ; and the most *engaged* attention of

* *Popilius Lenas.*

† *Antiochus, King of Syria.*

my mind, shall atone for the petulant fallies of my tongue.

Asp. To conceive a dislike of any doctrine, only because persons of a particular denomination, have been active and zealous to promote its reception; this is hardly consistent with an impartial inquiry after truth.

Ther. I grant it, Aspasio. And I should be ashamed of my opposition, if it was founded on so slight a bottom. But, abstracted from all party considerations, I can see nothing in this supposed article of our faith, which may recommend it to the unprejudiced inquirer. —What can be more awkward than the term, or more irrational than the sentiment.

Asp. The word *imputed*, when used in this connection, may possibly convey a disagreeable sound to the ears of some people. Because, they look upon it, as the peculiar phraseology of a few *superstitious Sectarists*; and reject it, merely on the foot of that unreasonable surmise. —But, how can *you* be disgusted at the expression, Theron; who have so often read it, in the most approved and judicious writers? St. Paul, who might affirm with relation to his epistles, much more truly than the painter concerning his portraits, *I write for eternity* *; scruples not to use this awkward language, several times in the same chapter †. Milton, the correctness of whose taste, and the propriety of whose style, no person of genius will ever question; delights to copy, in various parts of his incomparable poem, the apostle's diction. —Authorized by *such* precedents, it is superior to cavil, and warranted beyond all exception.

As to the sentiment I take it to be the *very fundamental* article of the gospel: and I believe, whoever is acquainted with ecclesiastical affairs, will allow, that it

* Alluding to the painter, who, apologizing for the *slow* procedure and scrupulously *nice* touches of his pencil, said; *eternitati pingo, I paint for eternity*. And those strokes had need be correct; which are intended, not barely to solicit, but to command the admiration, of all succeeding ages.

† See Rom. iv. In which single chapter, some branch of the word *λογίζεσθαι*, to be imputed, occurs no less than ten or eleven times.

was the most mortal arrow in the heart of *Papery*, and the principal pillar in the establishment of the *Reformation*.—What says our LORD, with regard to the love of GOD, and the love of our neighbour? *On these two commandments hang all the law and the prophets*. Much the same would I venture to say, concerning the imputation of our sins to CHRIST, and the imputation of CHRIST's righteousness to us: *On these two doctrines, hang all the privileges and the whole glory of the gospel*.

Ther. In our last conversation, I must own, I saw a strong resemblance between the works and the word of GOD. But I never observed any thing in nature, that bore the least *analogy* to imputed sin, or imputed righteousness.—To me your two doctrines seem strange, unaccountable, and irrational.

Asp. That our sins should be charged upon the only begotten SON of GOD, and that his righteousness should be imputed to sinful worms, is strange, exceeding strange. The psalmist calls it *marvelous loving-kindness* *. The apostle styles it *love that passeth knowledge* †. And it has sometimes, I must freely confess, been almost ready to stagger my belief—However, I have found myself relieved in this perplexity, not only by the testimonies of scripture, but even from the contemplation of nature. Is not all nature full of strange, unaccountable, and mysterious effects?

Ther. That nature is full of strange effects, is undeniable. Strange are the experiments of *electricity*, and the occult qualities of the *load-stone*! strange and surprising are those countless legions of *effluvia*, which transpire from a small odoriferous body! More surprising still, are the infinite myriads of *luminous* particles, which issue from a smaller flaming substance *.—There
is

* Psal. xvii. 7.

† Eph. iii. 19.

* Dr. Nicuwentyt has computed, that, from a lighted candle, about the size of six to the pound, there issues, in the second of a minute, an effusion of particles, vastly more than ten hundred thousand million times the number of sands, which the whole globe of the

is not a tree, or a twig, or a leaf, but surpasses the comprehension of all mankind. Even the minutest atom, is big with wonders.

Take a nearer instance. This cow, which comes grazing up to our very feet. What is her food? Grass; nothing but grass, the wild production of the earth. Give the same materials to the confectioner, the cook, or the most skilful artist in the world. They, with all their application and industry, will never be able to work them up into a palatable dish, or any serviceable substance. Whereas this poor animal, without so much as thinking on her business, refines and concocts them, in the most perfect manner. The juices of so contemptible an herb, *compounded* and *secreted* in her body, harden into bone, and soften into flesh: grow tough, as a cord, in the sinews; and become tender, as a jelly, in the fat. They ooze through the udder, and form a delicious stream of milk; they flow along the veins, in reeking tides of blood. Here, they take a crimson stain; there, they equal the lily in whiteness; on the skin and in the hair, they transform themselves into every variety of colours.

Asp. Pray, can you account for *all* these extraordinary transmutations? Or, not to task your philosophy too heavily, can you tell us, how one—only *one* of them is wrought? How the coarse and bitter herbage, chewed and concocted by this dumb creature, is converted into so rich a dainty as cream?

Ther. As well may our sight penetrate the center of the globe, as philosophy explain this, and many other such secrets. The operations of nature, are nice and delicate, beyond all parallel, and beyond all conception. Inasmuch, that the *intelligent* observer, can nowhere cast his eye, or fix his thoughts, without being astonished, transported, and even lost in admiration.

Asp. Are not then the operations of nature, so many vouchers for the mysterious truths of Christianity? Since the procedure of Providence in this visible system, is a

the earth contains.—To call this a *very great* multitude, would be saying little. It nonplusses our *thoughts*, and exceeds the utmost stretch of *imagination*!

continued series of stupendous and unsearchable operations; need we be alarmed, can we reasonably be offended, if the scheme of redemption is equally stupendous, is far more amazing? Yet, though *amazing*, I hope it will not appear, what you was pleased to insinuate, irrational.

Suppose, we state the signification of the *terms*; and adjust the boundaries of our subject, before we enter upon a survey of its contents?

Ther. Such a caution would have prevented, at least have shortened, many a vehement and tedious controversy.—You see, on yonder heath, the preparations for an approaching race. There stand the *posts*, which are to mark out the limits of the course. Without this previous restrictive care, how irregular would be the excursions of the contending steeds! How *difficult*, rather how *impossible*, to declare the conqueror, and award the prize!—A clear definition of terms, seems equally necessary for candid disputants. Without it, they may wrangle for ages, yet never come to a determination.

Asp. We were lately considering the transcendent excellency of the scriptures. Here we have a most striking and capital exemplification of the subject.—The light of nature might teach us somewhat, relating to the justification of man in a state of innocence. But it knows nothing of the method, whereby *fallen* and guilty man, may be justified in the sight of GOD. This is a secret, hid from all the researches of reason, and from all the sages of antiquity. To the prophets and apostles alone, we owe the discovery of this mine—this rich and inexhaustible mine, of holy consolation and heavenly treasure.

Ther. I wait for a specimen of your treasure, or a definition of your favourite point.

Asp. *Justification* is an act of GOD Almighty's grace; whereby he acquits sinners from their guilt, and accounts them righteous*; for the sake of CHRIST's

* Should any reader object to the definition; apprehending, that justification implies no more, than the *pardon of sins*; I would desire him to suspend his judgment, till he has perused *Dialogue X.* where this point is more circumstantially considered.

righteousness, wrought out for them, and imputed to them.

Ther. Two of your terms want some farther explanation. What do you understand by CHRIST's *righteousness*, and what is the meaning of *imputed*?

Asp. By CHRIST's righteousness I understand, the whole of this *active* and *passive* obedience; springing from the perfect holiness of his heart; continued through every stage of his life; and extending to the very last pang of his death.—By the word *imputed* I would signify, That this righteousness, though performed by our LORD, is placed to our account; is reckoned or adjudged by GOD as *our own*. Inasmuch, that we may plead it, and rely on it, for the pardon of our sins; for the communication of grace; and for the enjoyment of life eternal.—Shall I illustrate my meaning by a well attested fact.

Ther. Nothing gives us so easy a conception of any difficult point, as this method of explaining, by *parallel* facts, or proper similitudes.

Asp. I don't say the case is parallel. I only produce it, to aid our conceptions.—*Onesimus*, you know, was *Philemon's* slave†. He had perfidiously deserted his master's service, and still more perfidiously stole his goods. The fugitive, in his guilty rambles, providentially meets with St. Paul. He is charmed and captivated with that gracious gospel, which proclaims mercy even for the vilest of sinners. He becomes a sincere convert to the religion of JESUS, and is received into the spiritual patronage of the apostle. Who, being informed of his dishonest conduct, and obnoxious state, undertakes to bring about a reconciliation, with his offended master: dispatches him, for this purpose, with a letter to Philemon: and, amongst other persuasives, writes thus in the poor criminal's behalf; *If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand; I will repay it.*

That, which the zealous preacher of Christianity offered, the adored AUTHOR of Christianity execut-

† See the epistle to Philemon.

ed.—We had revolted from the LORD of all lords, and broke his holy commandments. The SON of GOD, infinitely compassionate, vouchsafes to become our mediator. That nothing might be wanting, to render his mediation successful, he places himself in our stead. The punishment, which *we* deserved, *he* endures. The obedience, which *we* owed, *he* fulfils.—Both which, being imputed to us, and accepted for us, are the foundation of our pardon, are the procuring cause of our justification.

Ther. Is this the exact signification of the original word, which we translate *imputed*?

Asp. In the book of numbers, we meet with this phrase; and in such a connection, as clears up its meaning.—JEHOVAH enacts a decree concerning the Levites; who had no vintages to gather, nor any harvest to reap; only the tythes of both, to receive. The tenth part of these their tythes, he directs them to present, in the form of a heave-offering: adding, *And this your heave-offering shall be reckoned* unto you, as though it were the corn of the threshing-floor, and as the fulness of the wine-press:* as satisfactory to me, and as beneficial to you, as if it was the tenth of your own labours, and the tythe of your own increase.—So, the expiatory suf-

* Numb. xviii. 27. *נָתַן* exactly answers to St. Paul's *ἐλογισθη*, Rom. iv. 9.—The same phrase is used, and the same doctrine taught, Lev. xvii. 3, 4. *What man soever there be of the house of Israel that killeth an ox, or lamb, or goat in the camp, by way of sacrifice, or for the purpose of atonement; and bringeth it not unto the door of the tabernacle of the congregation, to offer unto the LORD an offering before the tabernacle, the grand type of the body of CHRIST; blood shall be imputed to that man; he hath shed blood; and that man shall be cut off from among his people.*—Here was no murder committed by the offender, yet the crime of murder is charged; or, as the scripture speaks, *blood is imputed to him.* Lest any should mistake the meaning of this expression, or not understand it in its due latitude, the Divine LAW-GIVER is his own interpreter; *he hath in the eye of my justice shed blood: he shall pass for a murderer, and be punished as a murderer; he shall be cut off from among his people.*—Thus also saith the eternal JUDGE, concerning the believers in CHRIST; *'The righteousness of my SON is imputed to them; they are in the eye of my justice righteous: they shall be dealt with, as righteous persons; made partakers of the kingdom of heaven.'*

ferings,

ferings, which CHRIST endured; the complete obedience, which he performed; are *reckoned* to true believers. *As though* the former were sustained in their own persons, and the latter fulfilled in their own lives. Are altogether *as effectual*, for obtaining their salvation, as if they were their own personal qualifications.

Ther. The imputation mentioned in your passage, is the imputation of something done by the *Levites* themselves, not of something done by *another*. This, I apprehend, is the true import of the word, when it occurs affirmatively in scripture.

Asp. This is *always* the import—should have been said, in order to make the objection forcible. But you could not so soon forget the instance, just now alledged.

St. Paul, speaking of the crimes which Onesius had committed; and of the injuries, which Philemon had sustained; says, “Charge them all on me. The original is, *impute* * them all to me. The meaning is, “I will be responsible for all. As much, as if the “whole guilt had been of my own contracting †.”—Here is supposed, not the imputation of something done by the apostle *himself*, but of *another’s* criminal behaviour.

What is written in the law, and what is written in the gospel? In both these places, how readest thou!—In the gospel, I read; that *righteousness is imputed without works* ‡. This utterly excludes every thing performed, or acquired, by the party himself.—Besides; we are assured, that GOD *justifies the ungodly* §; those, who have nothing of their own, but abominable iniquities. To those, therefore, something else must ne-

* Εμοι ελλοσι, the very words used by the apostle, when stating the method of our justification.

† Thus we may suppose our LORD speaking; “These poor sinners have wronged Thee, O FATHER, by their unrighteousness and ungodliness. They owe Thee an inconceivably vast sum. A debt of consummate obedience, and complete satisfaction. Put it all on my account. I JESUS have written it with my own hand: I will repay it. Now I give my bond; and, in the fulness of time, Lo! I come, to fulfil my engagement.”

‡ Rom. iv. 6.

§ Rom. iv. 5.

cessarily

cessarily be imputed, besides their own personal deeds.

Under the law, Aaron is commanded to *put the iniquities of Israel upon the scape-goat* †.—The same sentiment is reindulged, when the goat is said to *bear the iniquities of the people* ‡. This was plainly an imputation; yet, could not possibly be the imputation of any thing done by the devoted animal ||.—The *effects* which took place upon the execution of this ordinance, indicate a transference of guilt. For, the congregation was cleansed, but the goat polluted. The congregation *so cleansed*, that their iniquities were conveyed away, and to be found no more. The goat *so polluted*, that it communicated defilement to the man, who conducted it into “the land not inhabited.”—All this was GOD’s own appointment; and designed, like the whole system of *Mosaic* ceremonies, to instruct his church in the knowledge of the great MEDIATOR. In the knowledge of that wonderful method, whereby we have redemption from our sins, and righteousness unto life.

Ther. If this is your meaning, Aspasio; I am apt to think it will be a difficult matter to make me a profelyte. I must be content to pass for one of the stiff-necked generation. Since, I can see neither wisdom nor equity, in ascribing to a person, what he has not; or imputing to him, what he does not.

Asp. It was not Aspasio, but his friend, who set out with a view of making profelytes. If I can maintain my ground, and vindicate my own belief, it will be no inconsiderable acquisition.—However, I shall not def-

† Lev. xv. 21.

‡ Lev. xvi. 21.

|| The words of the sacred ordinance are very emphatical. *Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities, unto a land not inhabited.*—Whatever sense the men of learning and refinement may force upon these words. *Aaron shall put all their transgressions upon the head of the goat; the goat shall bear upon him all their iniquities; I think the common people of Israel could find no other meaning in them, than such as denoted a transferring of guilt, from the congregation to their victim. And this is imputation.*

pair of seeing the partner of my heart, become a sharer of my faith. When we are convinced of our *numberless* sins; when we feel the *depravity* of our nature; and begin to discern the *inconceivable* sanctity of our JUDGE; THEN, perhaps, this exploded article may be found worthy of acceptance—its constitution admired, as the wisdom of GOD—and its privilege coveted, as the consolation of our souls.

Ther. I shall wave at present, an examination of each particular; and only make some *remote* observations. Which seem, nevertheless, pretty nearly to affect your scheme.—Some persons, I dare be positive, have not so much as heard of your terms; many and more have not the least acquaintance with your doctrine. Will you strike off all these from the list of Christians? Will you condemn all these as desperate infidels?

Asp. Not heard of them!—In a Protestant nation!—Where the gospel is publicly preached, and the Bible in every one's hand!—This, if true, is much to be lamented.

In answer to your question—it is not my custom, much less is it my prerogative, to *condemn* others. Has GOD committed all judgment unto me? That I should presume to anticipate the decisive sentence, or launch the thunderbolts of eternal vengeance?—Neither do I affirm the condition of such persons to be desperate. There may be those, who have no *explicit* knowledge of the doctrine; who are even *prejudiced* against the expressions; yet live under the belief of the truth, and in the exercise of the duty.—“They are never diverted, “by the splendor of any thing that is great, or by the “conceit of any thing that is good in them, from looking upon themselves as *sinful* dust and ashes.” Their whole dependence is upon that JUST ONE, who expired on the cross, and whom the heavens have received. They seek the sanctifying SPIRIT, in consequence of their SAVIOUR's death; and give all diligence, to *add to their faith virtue* *.

Ther. If people may be safe, and their eternal interests secure, without any knowledge of these particu-

larities; why should you offer to puzzle their heads, about a few unnecessary *scholastic* terms?

Asp. Scriptural terms, you should have said, Theron.—However, we are not very solicitous, as to the credit, or the use, of any particular set of phrases. Only let men be humbled, as *convicted criminals*, at the REDEEMER'S feet: let them rely, as *devoted pensioners*, on his precious merits: and they are undoubtedly in the way to a blissful immortality.—Yet, will their way be less clear, their steps more embarrassed, by not distinctly understanding the benign and consolatory doctrine, of *free justification through the righteousness of JESUS CHRIST*. A proper information, as to this important point, would shed light upon their paths, and encourage them in their journey; would further their progress in holiness, and increase their joy in the LORD.

Ther. The followers of your opinion, I have observed, are perpetually dwelling upon this *one favourite* topic; to the exclusion of that grand and truly essential part of Christianity, sanctification.

Asp. If you have ever taken notice of such a conduct, you are unquestionably right, in withholding your approbation. It is a manifest incongruity, and deserves your censure. But, assure yourself, it proceeds from a misapprehension in the persons, and has no connection with the nature of the doctrine.

I am far, very far from reducing the *various* parts of Christianity (which, when connected, make up so well-proportioned a system) to this *single*, however distinguished branch. Sanctification is equally necessary, both to our present peace, and to our final felicity*. Indeed, they are as reciprocally necessary for the purposes of intellectual and eternal happiness, as the *heart* and the *lungs* are to the subsistence of the animal economy. The former must transmit, the latter must refine, the vital fluid, or else disease will take place, and death will ensue.—My intention is, that those funda-

* Not to obtain our peace and felicity. This is done solely and completely by JESUS CHRIST. But as a necessary and eminent ingredient in both,

mental truths of the gospel, like these master-organs in the body, may have each its proper office assigned; each concur to support the better health, and to promote the spiritual growth of the Christian.

Ther. Other of your zealous folks I have known, who are all for the *sanctifying* influence of the SPIRIT, and reckon this affiance on the SAVIOUR's merits among the beggarly elements of religion. They scarce ever mention what CHRIST has done *for us*, but insist wholly upon what he does *in us*.—When the religious people are so divided among themselves *, how can a stranger act? Which opinion shall he prefer?

Asp. Let him not prefer, but associate. Discard neither, but chuse both.—If the all gracious REDEEMER has poured out his blood on the cross, that my guilt may be expiated, and presents his intercession in heaven, that I may be endued with the SPIRIT;—if he will be the *meritorious cause* of my justification, and the *operative principle* of my sanctification;—why should I scruple to receive him in either, in both capacities? Who would lop off the right hand, in order to impart the higher dignity, or the greater importance to the left? I would be no partialist in Christianity; neither diminish her dowry, nor mutilate her privileges.

Ther. You seem, if not to mutilate, yet to *split* the merits of CHRIST, and parcel out the efficacy of his mediatorial undertaking; ascribing so much to his active, and so much to his passive righteousness, pardon to *this*, and life to *that*.

Asp. Some perhaps may be pleased with this way of stating the matter. But it is a method, which I nei-

* Theron's inquiry concerning these *two* particulars, is sometimes made an objection against *all* religion.—Have the gentlemen, who adopt this objection, never seen the naturalists divided in their judgment; with relation to the design and use of several appearances in the material, the vegetable, the animal creation? While one decries as a *nuisance*, what another admires as a *beauty*.—Yet no one, I believe, ever took it into his head, from such a diversity of opinions, to *doubt* whether the frame of nature is a just, a regular, and a finished system: or to *deny*, That power, wisdom, and goodness, support, direct, and pervade the whole.

ther attempt to defend, nor wish to imitate.—To *distinguish* between the active and passive righteousness, I think, is not amiss, because this sets the fulness of our LORD's merit in the clearest light, and gives the completest honour to GOD's holy law.—But to *divide* them into detached portions, independent on each other, seems to be fanciful, rather than judicious: for, had either part of the mediatorial obedience been wanting, I apprehend, neither pardon, nor acceptance, nor any spiritual blessing, could have been vouchsafed to fallen man.

The two *parts* are inseparable, making in their connection, a necessary and noble *whole*, for the accomplishment of our salvation; just as the light and the heat of yonder sun unite their operation to produce this delightful day, and this fruitful weather.—However, therefore, I may happen to express myself, I never consider the active or the passive righteousness in the *exclusive* sense, but would always have them understood as a grand and glorious aggregate, looking upon our SAVIOUR's universal obedience, which commenced at his incarnation, was carried on through his life, and terminated in his death;—looking upon all this, in its *collective* form, as the object of my faith, and the foundation of my hopes *.

Ther. I think, you lay too much stress upon this controverted, and perhaps *merely speculative* point.

* In this opinion, Aspasio has Milton's archangel for his precedent. Michael speaking of *his* LORD and *our* LORD, says;

The law of GOD exact he shall fulfil,
Both by obedience and by love, though love
Alone fulfil the law; thy punishment
He shall endure, by coming in the flesh
To a reproachful life and cursed death;
Proclaiming life to all who shall believe
In his redemption.

Book. XII. 401.

According to the tenour of these very valuable lines, our LORD's fulfilling the law, and enduring the punishment, are the *concurring* causes, or the one *compound* cause, of life and redemption to sinners.

Asp. Merely speculative! Say not thus, my dear friend.—“How I may be justified before GOD, my “maker, my governor, and my judge?” is, of all inquiries, the most *interesting* and *important*. It is the main hinge, on which every instance of practical religion turns *. True comfort, willing obedience, holy communion with the Divine MAJESTY, all depend upon this capital point.

Far from being a merely speculative point, it ascribes the most undivided glory to the ever-blessed GOD, and his free grace.—It administers the most serene and *substantial* satisfactions to frail, but believing man.—It cherishes, with the most kindly influence, that pure and undefiled religion, which has its seat in the heart, has its birth from love, and is a real antepast both of the business and the bliss of saints in light.

In short, justification through the righteousness of JESUS CHRIST is an article of religion, whose benefits are (to use a charming simile suggested by this rural prospect) numerous *as the bud of the field* †.—Can we then lay too much stress upon a doctrine, so greatly momentous; upon a privilege, so extensively beneficial?

Ther. When all this is *proved*, then for my reply, *Aspassio.* Nay, then you shall have more than a reply; I promise you my cordial assent.

Asp. And, if all this be incapable of proof, I assure you, Theron, I will not solicit *your* assent. Nay more, I will revoke and renounce *my own*.

Ther. At present, I believe, we must go in, and prepare for our visitants. Some other interview may afford us leisure to canvass this question more minutely.

* *Diffundit se*, says the judicious Withius, *justificationis, doctrina per totum theologia corpus; & prout fundamenta hic, vel bene, vel mala, jacta sunt, eo universum adificium vel solidius augustiusque ascendit, vel male statuminatum sœdam minitatur ruinam.* De Oecon.

† The article of free justification, says the zealous Luther, is the chiefest article of all christian doctrine. The majesty and utility whereof, whoso rightly esteemeth, to him all other things shall seem but vile, and nothing worth. *Comment. on Galat.*

† Ezek. xvi. 7.

Asp. Though I have never much inclination, even when there is the most leisure, for controversy; yet, if you insist upon it, I shall not absolutely refuse to engage in a debate with my Theron; because he will come to the amicable rencounter, without bringing *angry passions* for his second.—My reasons will be impartially weighed, not artfully eluded, much less answered with invective.—If some inadvertent expression should drop from my lips, he will not rigorously prosecute the slip, nor aggravate an unguarded sentence into the crime of heresy.—Candour will form his judgment, and good-nature dictate his expressions.

Ther. I thank you, my dear Aspasio, for your gentle admonition. What *I am*, in the language of complaisance, means what *I should be*.—Well: I will endeavour to take your hint, and check this my impetuosity of spirit. I have admired, O! that I could imitate, the beautiful example of St. Paul. When Festus, forgetting the dignity of the governor, and the politeness of the gentleman, uttered that indecent reflection, *Paul, thou art beside thyself: much learning doth make thee mad*. Did the great preacher of Christianity kindle into resentment?—The charge was unjust and abusive. But the apostle, with a perfect command of himself, returned the softest, yet the most spirited answer imaginable: *I am not mad, most noble Festus, but speak the words of truth and soberness* *.—Inexpressibly graceful was this calm and obliging reply: Though short, infinitely more convincing than a whole torrent of bit-

* See Acts xxvi. Where we have an apology, the most delicate and masterly perhaps that ever was made; eminent for *fine address*, *clear reasoning*, and *important truth*; which, notwithstanding all these very superior recommendations, is deemed *madness*, and that by a nobleman from Rome, the seat of science, and fountain head of polite literature;—an evidence this, no less demonstrative than deplorable, of the apostle's assertion, *The natural man, however ingenious or accomplished, receiveth not the things of the SPIRIT of GOD*. Nay, *they are foolishness unto him*. The Roman virtue, and the Athenian philosophy; the self-admiring Pharisee, and the free-thinking Sadducee; all concur to pour contempt upon that person and that righteousness, which are the one adequate object of the divine delight. Therefore our LORD most justly declared, *Blessed is he, whosoever shall not be offended in me*.

ter or recriminating words. It disarmed the judge of his rising displeasure; it conciliated the favour of his royal assessor, and brought honour to the Christian cause.

This amiable self-regimen, and moderation of temper, I shall be sure to see exemplified in my friend's conversation, however I may fail of it myself, or be proof against all his arguments.

Asp. Ah! Theron, we want no monitor to remind us of our supposed excellencies: And, if you begin with your compliments, it is time to put an end to our discourse.

Only let me just observe, that *divine truths* cannot be properly discerned but by the enlightening influences of the *Divine SPIRIT*. We must address ourselves to this inquiry, not only with unprejudiced minds, but likewise with praying hearts. We must bring to this dispute, not barely the quiver of logic, but that *unction from the HOLY ONE, which may teach us all things* *. — Let us then adopt the poet's aspiration:

*Thou celestial Light,
Shine inward, and the mind thro' all her pow'rs
Irradiate; there plant eyes; all mist from thence
Purge and disperse!*

MILT. B. III. 51.

DIALOGUE III.

Ther. WE are now, Aspasio, about two miles distant from my house. The horse-road lies through a narrow dusty lane. The foot-path leads along a spacious pleasant meadow. Suppose we deliver our horses to the servant, and walk the remainder of the way?

Asp. You could not make a proposal more agreeable to my inclination; especially as the air is become cool, and the walk is so inviting.

* 1 John ii. 20, 27.

What a magnificent and charming scene?—Hills on either side, gently rising, and widely spreading. Their summits, crowned with scattered villages, and clustering trees. Their slopes, divided into a beauteous chequer-work, consisting partly of tillage, with its waving crops, partly of pasturage, with its grazing herds.—Before us, the trefoil, the clover, and a variety of grassy plants, differently bladed, and differently branched, weave themselves into a *carpet* of living green. Can any of the manufactures formed in the looms, or extended in the palaces of Persia, vie with the covering of this ample area? vie with it in grandeur of size, or delicacy of decoration?

What a profusion of the gayest flowers, fringing the banks, and embroidering the plain!—Nothing can be brighter than the lustre of those silver *daisies*; nothing deeper than the tinge of those golden *crowfoots*. Yet, both seem to acquire additional liveliness, by succeeding to the deformity of winter, and by flourishing amidst the freshest verdure.

Ther. Nature is truly in *her prime*.—The vegetable tribes are putting on their richest attire. Those chestnuts on our right hand begin to rear their flowering pyramids; those willows on our left are tipped with tassels of grey; while yonder poplars, which overlook the river, and seem to command the meadows, are pointed with rolls of silver.

The hawthorn, in every *hedge*, is partly turgid with silken gems, partly diffused into a milk-white bloom. Not a straggling furze, nor a solitary thicket on the *beath*, but wears a rural nosegay. Even amidst that neglected *dike*, the arum* rises in humble state, most curiously shrouded in her leafy tabernacle, and surrounded with luxuriant families, each distinguished by a peculiar livery of green. Look where-ever we will,

* *Arum*—a wild herb, which unfolds but one leaf, formed after a very singular pattern, bearing some resemblance to the hare's ear. It is really one of the prettiest fancies in nature's wardrobe; so much admired by the country-people, that they have dignified it with the appellation of *lords* and *ladies*, because it looks, I suppose, somewhat like a person of quality, sitting with an air of ease and dignity in his open sedan.

all is a delightful display of present fertility, and a joyous pledge of future plenty.—Now we experience what the royal poet in very delicate imagery describes: *The winter is past; the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs; and the vine with the tender grapes give a good smell**.

Asp. Your quotation and the scene remind me of a remark, which should have taken place in our last night's discourse. When we were enumerating the excellencies of the sacred writings; methinks we might have added;—Are you fond of *pastoral* in all its flowery graces, and blooming honours? Never have ye seen such exquisite touches of rural painting, or such sweet images of endeared affection, as in the *Song of Songs which is Solomon's*. All the brilliant and amiable appearances in nature are employed, to delineate the tenderness of *his* heart, who is love itself—to pourtray the beauty of *his* person, who is *the chiefest among ten thousand*—and describe the happiness of *those* souls, whose *fellowship is with the FATHER, and with his Son JESUS CHRIST*†.

See! Theron, what the cheering warmth, and the genial showers of spring have done! The rough tree softens into verdure. The ragged thorn is robed with beauty. Even the uncultivated lanes teem with herbage. Such a change, so pleasing and so ennobling, the gospel of CHRIST introduces into the soul.—Not a day, scarce an hour passes, but this season of universal fecundity produces something *new*; something that improves the aspect, and increases the riches of nature. And is there any state or any circumstance of life, in which the faith of CHRIST does not exert a similar efficacy? does not purify the heart, and bring forth fruit unto GOD?

This is supposed to be the spiritual meaning of that fine descriptive picture‡, which you have borrowed from

* Cant. ii. 11, 12, 13.

† 1 John i. 3.

‡ A fine picture indeed! Most judiciously planned, most strongly contrasted, and executed in the most masterly manner. As it is produced.

from the Canticles. It displays the *benign agency* of grace and its doctrines; especially, of our LORD's satisfaction for sin, and of his righteousness imputed to sinners. The blessings operate, with much the same favourable and happy energy, both on our morals and our comforts; as the *sweet influences* of the vernal sun operate, on the sprouting herbs, and opening flowers.

Ther. If such were the effects of your doctrine, it would stand the fairer chance for general acceptance.—But there are several weighty scruples to be removed, before persons of a liberal and enlarged way of thinking, can acquiesce in your opinion. Who, for instance, can persuade himself, that what you call *the satisfaction of CHRIST*, is consistent with the dictates of reason, or with the perfections of the DEITY?

Assp. Let gentlemen be candid in their inquiries, and truly liberal in their way of thinking; then, I flatter

produced to view, I will beg leave to point out some of the highly-finished strokes.

The winter is past, with all its howling winds, and piercing frosts.—*The rains are over*, which deluged the meadows, and the clouds are gone, which darkened the skies.—All is serenity and splendour above; while all is gaiety and beauty below.

Flowers, of every graceful form, and every glossy stain, appear on the earth; enamelling the hills and plains, embroidering the robe of spring; and diffusing smiles over all the face of nature.

The time of singing of birds is come. The woodland choirs awake. Every green bough, and every blooming spray, resounds with harmony. From all quarters, the ear is charmed with artless strains, which are at once the perfection of music, and the very language of joy.

The vine, with the tender grapes, give a good smell. In the vineyard, the silken gems burst, and the infant clusters appear. They breathe balm on the gentle gales, and perfume the soft delicious air. In every garden and every grove, the flowery caskets are unlocked. They diffuse far and near those exquisite odours, which regale the smell, and “rejoice the heart.”

The fig-tree putteth forth her green figs; forms the embryo fruit, and excites the agreeable idea of approaching plenty, adding, to all the entertainments of the eye and the ear, the more pleasing, because the more important, supports of life and health.

Here then the most distinguishing and delicate circumstances are selected; whatever most eminently and most amiably characterises the season. All is heightened by a retrospect on winter and its horrors, from which we are delivered. All is endeared by a prospect of autumnal delights, for which preparation is making.

myself,

myself, these scruples may be removed, without much difficulty.

GOD, the Almighty Creator, and supreme Governor of the world, having made man, gave him a law; with a *penalty* annexed, in case of disobedience.—This sacred law our fore-father Adam presumptuously broke; and we, his posterity, were *involved* in his guilt. Or, should that point be controverted, we have undeniably made, by many personal transgressions, his apostacy *our own*.—Inasmuch, that all have sinned; have forfeited their happiness, and are become obnoxious to punishment.

Man being thus ruined, none could recover him, except his injured MAKER. But shall he be recovered, shall he be restored, without suffering the punishment *due* to his crime, and *threatened* by his CREATOR?—What then will become of the *justice* of the Divine LAWGIVER? And how shall the *honour* of his holy law be maintained? At this rate who would reverence its authority, or fear to violate its precepts?—Sinners might be emboldened to multiply their transgressions; and tempted to think, that the GOD of immaculate holiness, the GOD of unchangeable veracity, is *altogether such an One as themselves* *.

Does it not appear needful, that *some* expedient be devised, in order to prevent these dishonourable and horrid consequences?

Ther. Proceed to inform us, what the expedient is.

Asp. To ascertain the dignity of the supreme administration, yet rescue mankind from utter destruction, this admirable purpose was formed, and in the fulness of time executed. The second person of the ever-blessed TRINITY unites the human nature to the divine; *submits* himself to the obligations of his people; and becomes *responsible* for all their guilt. In this capacity, he performs a perfect obedience, and undergoes the sentence of death: makes a full expiation of their

* This was actually the case, as we are informed by the SEARCHER of hearts, when on a particular occasion punishment was only *retarded*. How much more would such impious opinions have prevailed, if on this grand act of disobedience punishment had been entirely *forborne*? Psa. l. 21.

sins, and establishes their title to life.—By which means, the law is satisfied; justice is magnified; and the richest grace exercised. Man enjoys a great salvation, not to the discredit of *any*, but to the unspeakable glory of *all*, the divine attributes.

This is what we mean by CHRIST's satisfaction. And this, I should imagine, wants no recommendation to our *unprejudiced* reason; as, I am sure, it is most delightfully accommodated to our *distressed condition*.—It is also confirmed by many express passages of scripture, and illustrated by a variety of very significant images.

Ther. Pray let me be favoured with some of your scriptural images.—After which, we may inquire, whether your doctrine will stand the test of reason.

Asp. What is your notion of a *ransom*?

Ther. To ransom, is to redeem any one from captivity or misery, by purchase, by exchange, or some other valuable consideration.

Asp. When Priam ransomed the dead body of Hector from the victorious Achilles, how was it done?

Ther. By paying a *price**.—Thus Fabius recovered the captives, which were taken by Hannibal. He transmitted the sum required, and they were discharged from their confinement.

Asp. Such is the redemption procured for sinners by our LORD JESUS CHRIST. Of such a nature, (though incomparably more grand and august in all its circumstances) and expressed by the very same word †. *The Son of Man came, not to be ministered unto, but to minister; and to give his life a ransom for many.*

CHRIST

* ————— φεραν τ' απεισις αποινα,
an infinitely rich price. Hyperbolical this, as applied by Homer; strictly true, when referred to CHRIST.

† Αλυτρον απολυτρον are used in this precise signification by the most approved authors of Greece.—Απειμψε τα λυτρα τω Αινια, εχ τις αιχμαλωτης απιλαβε, says Plutarch. Ο υιου της ανθρωπου ηλθε δειναι την ψυχην αυτου λυτρον αυτη πολλων, says our blessed SAVIOUR, Matt. xx. 28.—Απειλυρωσι τα λανθων ενια, is the language of Demosthenes.—Εν ο εχομεν την απολυτρωσιν

CHRIST also paid a price—a real price—a most satisfactory price. In consideration of which, our freedom from death, from hell, from every penal evil is granted. *Ye are redeemed**, says the apostle, *not with corruptible things, silver and gold, but with the precious blood of CHRIST*.—Let me add one text more; which, in the same style of commutative justice, asserts the same truth. CHRIST *has redeemed Us*†, not by way of entreaty, but by paying a redemption-price. He hath bought, not begged Us off, *from the curse of the law*.—Yes, my friend,

*The ransom was paid down. The fund of heav'n,
Heav'n's inexhaustible exhausted fund,
Amazing and amaz'd, pour'd forth the price,
All price beyond. Though curious to compute,
Archangels fail'd to cast the mighty sum ‡.*

Ther. Hold a little, good Aspasio. Consider the consequence of what you maintain. If there was a ransom in the case, to *whom* was it paid?—The devil had led sinners captive. They are said to be the slaves of Satan. And shall the blessed JESUS pay his life to that accursed fiend! Shocking to imagine!—Yet, shocking as it is, it must follow from your own, and your poet's assertion.

Asp. You misapprehend the case, Theron. The ransom was paid to GOD. *Thou hast redeemed Us to GOD*||, is the confession of the saints in light.—He is the great

δια τῆ ἀμαρτίας αὐτοῦ, are the words of St. Paul, Eph. i. 7.—To establish this important point, and to familiarise the comfortable idea to our minds, the sacred writers abound in this phraseology. See Luke i. 68. ii. 38. xxiv. 21.—Rom. iii. 24.—Tit. ii. 14.—Heb. ix. 12.

* 1 Pet. i. 18. We have an *equivalent* expression, used in the same signification, by one of the correctest writers in the world;

Et fratrem Pollux alterna morte redemit.

VIRG.

† Gal. iii. 13. *Εἰς ἡμετέραν*—We are said to be bought, 1 Cor. vi. 20.; not in a metaphorical sense, but really and properly: for here the price is mentioned in general; by St. Peter the price is particularly specified, 1 Pet. i. 18, 19.

‡ Night-Thoughts, N. IV.

|| Rev. v. 9.

Law-giver.

Law-giver[†], against whom our sins are committed †. He is the great *householder*, to whom the debt is due ||. Satisfaction therefore, was made to the divine *law*, and to the divine *justice*. The one of which was offended; the other violated; and both concurred to denounce the transgressor's doom.—Of which doom Satan was only the destined executioner. Whose malignity, and implacable rage, GOD is pleased to make the instrument of inflicting his vengeance. As he formerly used the idolatrous kings of Assyria and Babylon, to chastise the disobedient Israelites.

*When we were without strength**, utterly ruined, yet absolutely helpless—when none, in heaven or earth, could afford Us any succour—then our LORD JESUS CHRIST most graciously and most seasonably interposed. He *said*, as it is very emphatically represented by Elihu; *Deliver them from going down into the pit; I have found a ransom*†. He did what is very beautifully described by our English classic;

—So man, as is most just,
Shall satisfy for man, be judg'd, and die;
And dying rise, and rising with him raise
His brethren, ransom'd with his own dear life §.

Ther. But pray, do not you allow, that CHRIST is truly and properly GOD?

Asp. We not only allow it, but we insist upon it, and make our boast of it. This is the very foundation of his merit, and the support of our hope.

Ther. This may aggrandize the merit of CHRIST, but it will increase the difficulty of your task. For, according to this opinion, CHRIST must make satisfaction to *himself*. And is not this a practice quite unprecedented? A notion perfectly absurd?

Asp. It is quite unprecedented, you say.—On this point, I shall not vehemently contend. Only let me mention one instance. Zaleucus, you know, the prince of the Locrians, made a decree, That whoever was

† Psal. li. 5.

† Job. xxxiii. 24.

|| Matt. xviii. 23, 24.

§ Milt. B. III. 274.

* Rom. v. 6.

convicted of adultery, should be punished with the loss of both his eyes. Soon after this establishment, the legislator's *own son* was apprehended in the very fact, and brought to a public trial.—How could the father proceed, in so tender and delicate a conjuncture?—Should he execute the law, in all its rigour? This would be worse than death to the unhappy youth.—Should he pardon so notorious a delinquent? This would defeat the design of his salutary institution.—To avoid both these inconveniencies, he ordered one of his own eyes to be pulled out, and one of his son's. By which means, the rights of justice were preserved inviolate; yet the tenderness of a parent was remarkably indulged. And may we not venture to say, that, in this case, Zaleucus both received and made the satisfaction.—*Received* it, as a magistrate; even while he *made* it as a father.

Ther. I cannot see, how this suffering of the father, was, in any degree, *satisfactory* to the law; since the father and the son could not be considered, as one and the *same* person. It may pass for an extraordinary instance of parental indulgence. It may strike the benevolent and compassionate hearer. But, if tried at the bar of equity and reason, it will hardly be admitted as any legal satisfaction. It will probably be condemned, as a breach of nature's first and fundamental law, self-preservation.

Asp. Your objection, I must confess, has weight. It will oblige me to give up my illustration.—Nevertheless, what my friend urges against the propriety of the comparison, tends to establish the certainty of the doctrine. For, CHRIST and his people are actually considered, as one and the same person. They are *one mystical body*: He the head, they the members: so intimately united to Him, that they are *bone of his bone, and flesh of his flesh**.—By virtue of which union, their sins were punished in him; and *by his stripes they are healed*†, they obtain impunity and life.

Though there may be nothing, in the procedure of men, which bears any resemblance to this miracle of

* Eph. v. 30.

† Isai. liii. 5.

heavenly goodness; it receives a sufficient confirmation from the language of scripture. He, who wrote as an amanuensis to the unerring SPIRIT, has declared, That GOD was in CHRIST, *reconciling the world—unto whom? Unto some third party? No; but reconciling it, by the death and obedience of CHRIST—unto himself†.* And I can very readily grant, that this divine exertion of benignity and wisdom, should be without a precedent, and without a parallel||.

Difficulties, I own, may attend the explication of this article, or be interwoven with its consequences. But since our apprehensions of heavenly things, especially of the adorable TRINITY, are so obscure and inadequate, we may very easily mistake; and fancy that to be absurd, which is only great, wonderful, and incomprehensible*.—Nor let me be thought presumptuous, if I venture to add, that it will be impossible, for all the sagacity in the world, to prove this doctrine *an absurdity*, though it should ever remain *an inexplicable mystery*.—How many phenomena in the works of ex-

† 2 Cor. v. 19. Col. i. 20.

|| *Fancy*, in the person of Horace, said of Jupiter and his fabulous exploits,

Cui nihil viget simile aut secundum.

Much more will *Reason*, in the character of a *believer*, say the same of JEHOVAH, and his marvellous grace.

* The *unparalleled*, nay the *incomprehensible* nature of this great transaction, is no objection to its truth and reality. This is rather a circumstance, which perfectly agrees with the testimony of the inspired writers, and affords, in my opinion, an unanswerable argument for the divine origin of Christianity.

It agrees with the testimony of the inspired writers, who call the work of our redemption not only wise, but wisdom itself! the wisdom of GOD! his wisdom in a mystery! even his hidden wisdom! or that deep mysterious plan, which has every character of the most consummate wisdom, which was long concealed from ages and generations, and appears, now revealed, to contain such a series of wonders, as no understanding of man or angel can fully penetrate.

‡ Cor. ii. 7.

It affords an unanswerable argument for the divine origin of Christianity. Since it was infinitely too deep for the contrivance of men and angels, since it is absolutely undiscoverable by the most sagacious of created intelligences, *how* could it be known but by manifestation from above? *whence* could it take its rise but from an especial revelation?

ternal

ternal nature, are confessedly mysterious and inexplicable! As to the *reality* of their existence, they challenge, they command our assent; as to the *manner* of their existence, they baffle all our researches, and defy our utmost penetration. If therefore the point under debate, be fully and incontestably revealed in the Bible, we must renounce the philosopher, before we can consistently act the sceptic.

Ther. Let us see then, whether it be so fully and incontestably revealed in the Bible.—You have given me, as yet, but one of your scriptural images.

Asp. I have another at your service.—CHRIST is called an *High-Priest*. What do you take to be the nature of the priestly office?

Ther. The business of the priest was, I apprehend, to offer sacrifices, and to make intercession for the people.

Asp. Very true: and CHRIST could not with any propriety, receive this appellation, if he had been defective in performing *either* of the sacerdotal functions.—Now, that he offered no such victim as slain beasts, is universally acknowledged. We might presume, therefore, even though we had not the authority of an apostle to assure us, that *he offered HIMSELF, through the eternal SPIRIT, to GOD**.

The cross, shall I say†? Rather his divine nature was the *altar*. His soul and body, each immaculately pure, were the *holocaust*. These he resigned; the one, to deadly wounds; the other, to inexpressible anguish; and both to be instead of all whole burnt-offerings.—On this invaluable oblation, his intercession at the right

* Heb. ix. 14.

† The *cross* is by some authors styled the *altar*; but I think improperly. This notion seems to have sprung from, or given rise to, the Popish practice of idolizing the *crucifix*. At least, it countenances such a kind of foppish or sacrilegious devotion, more than a protestant writer could wish.—It was the property of the altar to *sanctify the gift*. This therefore, when referred to our LORD's sacrifice, is a far more exalted office, than we dare ascribe to the *instrument* of his suffering. This must be the honour and prerogative of his DIVINE NATURE, which did indeed sanctify the great oblation; gave it a dignity, a merit, an efficacy, unspeakable and everlasting.

hand of his father is founded: from this it derives that prevailing efficacy, which is the security of his standing, and the recovery of his fallen disciples.

Give me leave to ask farther; what is your idea of a *sacrifice*? When Iphigenia was slain at the altar, what was the import of that memorable action?

Ther. It was intended, if we may credit Virgil's account *, to *appease* the indignation of some elementary deity; and thereby obtain a *propitious* gale, for the wind-bound fleet, and confederate forces of Greece. But, I hope, you would not make that solemn butchery of the royal virgin, a pattern for the supreme goodness; nor the practice of gross idolaters, a model for the religion of the holy JESUS.

Asp. By no means, Theron. Only I would observe—That the custom of offering sacrifices obtained, among the most cultivated nations of the heathen world—that these sacrifices were frequently of the *vicarious* † kind; in which the victim was substituted, instead of

* *Sanguine placasti ventos, & virgine casâ.*

† Seneca says, alluding to the custom of sacrifices, and the prevailing opinion concerning them; *fuerim tantum nunquam amplius dolitura domus piamentum.*—What we are to understand by *piamentum*, our author himself explains, in the preceding clause; *quicquid matri dolendum fuerit, in me transferit; quicquid avia in me.* To which his judicious commentator Lipsius, from an extensive knowledge of antiquity, adds; *xabagua sive piacularis victima.* SEN. ad Helv.

The same writer, in the same consolatory epistle, has another sentence, still more to our purpose; *nobilitatur omnium carminibus, quæ se pro conjuge vicariam dedit.*—Juvenal, speaking of the same fact, expresses himself in very remarkable language. Such as shews us, with the utmost *clearness* and *precision*, what the ancients meant, when they affirmed of a suffering or dying person, That he gave himself for another.

————— *Spectat subeuntem fata mariti*
Alcestim, & similis si permutatio detur.

Sat. VI.

There is a passage in Livy, which most of all deserves our notice. As it seems to imply a popular belief of the dignity, the more than human dignity of the sacrifice which was necessary to appease the wrath of heaven. It relates to Decius, devoting himself for the public good; *conspetus ab utraque acie, aliquanto augustior humano visu, sicuti cælo missus, piaculum omnis Deorum ira.* Lib. VIII. Cap. ix.

the

the offerer; and the former being cut off, the latter was discharged from punishment—consequently, that the *classic* authors would (in case there was any need of such auxiliaries) join with the sacred writers, to declare the *expediency*, and explain the *nature* of sacrifices.—This also you will permit me to add; that, if the heathens talk sensibly on any part of religious worship, it is on the subject of sacrifices. Their sentiments concerning expiatory oblations, seem to be the faint and distant echo of revelation. I have usually considered them, not as the institutions of mere reason, but as the remains of some broken tradition.

However, the truest and most authentic signification of a sacrifice, is to be learned from the *Jewish* ritual, explained by the gospel comment. Do you remember the *Mosaic* account of that ordinance?

Ther. You are much better acquainted, Aspasio, with those sacred antiquities; and can give the most satisfactory information, with regard to this particular. Only let me remind you, that *alms* are styled offerings; and *praises*, both in the prophetical and evangelical writings, come under the denomination of sacrifices.

Asp. Though praises and alms are styled sacrifices, they are not of the *propitiatory*, but *eucharistic* kind. They are never said to expiate transgressions, only are represented as acceptable to GOD through JESUS CHRIST; that divinely precious victim, whose merits both cancel our guilt, and commend our services! According to—

Ther. Stay a moment, Aspasio.—Let me recollect myself.—This may be the meaning of sacrifices, as ordained by Moses, and solemnized among the Jews.—“Sacrifices were a symbolical address to GOD; intended to express before him the devotion, affections, dispositions, and desires of the heart, by significative and emblematical actions.”

Asp. This is the first time, I ever heard of a *symbolical* address to GOD. Sacrifices were, if you please, a *real* address to GOD, attended with significant ceremonies, or expressive symbols.

“They expressed, you say, the devotion, affections, dispositions, and desires of the heart.” I rather think,

think, they expressed the guilt and the faith of the offerer.—*His guilt*; this seems to be intimated, by the very names of the propitiatory sacrifices. The sin and the sacrifice, the offending action and the expiatory rite, being signified by one and the same word*. It is somewhat more than intimated, by the occasion of the offering, and the state of the offerer. Since it was only on account of guilt contracted, that peculiar oblations were made; and only from a guilty person, that they were required.—*His faith*; or firm belief, that ceremonial guilt, which shut him out from the communion of the visible church, and subjected him to the infliction of temporal judgments, was removed by *these*; but that moral guilt, which defiles the soul, and excludes from heaven, should be purged by *some better sacrifice than these*†—In the exercise of this faith, Abel offered up a more acceptable sacrifice than Cain; and without this faith, exercised in some degree, it was impossible to please GOD.

Ther. If you dislike this account of sacrifices, take another. Which, as well as the preceding, I have learned from an eminent pen. “The priest made atonement for sin, by sacrificing a beast, *only* as that was “a sign and testimony of the sacrificer’s pure and upright heart.”

Asp. So then you would ascribe *all* the efficacy of sacrifices, to the purity and uprightness of the sacrificer. Whereas, I think, they had no share at all in the matter. The types were effectual, *only* by virtue of their connection with the great sacrifice—ordained, in the eternal counsels of JEHOVAH—prepared, when the SON of the Most HIGH was made flesh—offered, when the blessed JESUS surrendered himself, to be led as a lamb to the slaughter.—They were so far from being independent on this divine oblation, that they acted in perpetual subserviency to it, and derived all their value

* *CHAM* denotes a sin, and sin-offering. Lev. iv. 3. 24. *CHAM* signifies the trespass, and the trespass-offering. Lev. v. 15, 19.

† They sanctified to the purifying of the flesh. Heb. ix. 13. But could not make him that did the service perfect, as pertaining to the conscience. Heb. ix. 9.

from it. *They* were the shadow, but the body was CHRIST. And does not the former owe all its existence to the latter?

If sacrifices were intended to bespeak integrity of heart, methinks, the state of *innocency* had been the properest period, for their institution and oblation. But this awful ceremony had no existence, till man was fallen, and sin committed.—If intended to denote purity of heart, why should sacrifices be particularly enjoined on that solemn day, when confession was made of *all the sins**, of the whole congregation? An oddly concerted device this; in which the tongue must contradict, what the ceremony would recognize.

How could it be proper, after the *violation* of some law, or the *neglect* of some ordinance, immediately to go and offer a sacrifice? What would be the language of such a practice, as interpreted by your eminent pen? “I have done wickedly, but my heart is pure and upright.” Is this consistent with the spirit of humility, of modesty, or of common ingenuity? Is this the way of giving glory to GOD, or of taking shame to ourselves?—Whereas, let the sacrifice be a typical expiation, and this is the significancy of the action. “LORD, “I confess myself guilty. Punishment and death are “*my due*. Let them fall, I beseech thee, on *my vic-* “*tim*†. That thy justice being glorified and thy law “satisfied, thy mercy may be honourably displayed in “my forgiveness.”

Besides, Theron; what likeness, what *agreement* is there, between the profession of integrity, and an animal mortally wounded; wallowing in its own blood; and struggling in the agonies of death?—Whereas, between these dying pangs, and the punishment due to sin, or the sorrows sustained by the crucified SAVIOUR, there is an apparent, a striking, and, in various respects, an edifying resemblance.

Ther. They declared, perhaps, the sacrificer's readi-

* Lev. xvi. 27.

† What, says that prodigy of oriental learning, *Böchart*? *Hoc eodem ritu iram Dei peccator deprecabatur, eamque immitti petebat in illius victimæ caput, quam suo loco ponebat.* HIEROZOLIC. Tom. I. Lib. ii. Cap. 54.

ness and resolution, to slay the brute in himself, and to lay down his life in adherence to GOD.

Asp. I don't remember, to have seen this asserted in the Bible; neither have I met with any hint, to countenance such an interpretation. It seems, in some cases, to be incompatible with the very nature of things, and contrary to the express declarations of scripture.—

Doves, You know, *lambs*, and *sheep*, were offered in sacrifice. But shall we slay the lamb, the dove, the sheep in ourselves? So far from it, that CHRIST's disciples are either described by these creatures, or commanded to imitate their properties. *Be ye harmless as doves* *. *Peter, feed my lambs* †. *My sheep, hear my voice* ‡.

Supposing, however, that, on some occasions, this might be a subordinate design, or a valuable improvement of the sacrificial acts: yet their primary intention, and ultimate end, were widely different. Were much more significant of the divine compassions, and much better adapted to the comfort of mankind. They were—An *awful indication*, that death was the wages of sin: at the same time, a *cheering declaration*, that GOD was pleased to accept the death of the animal, instead of the sinner's: a *figurative representation* || also of that illustrious PERSON, who was *to bear the sin of many, and pour out his soul for transgressors*.

Ther. Since sacrifices were of a religious nature, they should not only be instructive and beneficial in their tendency; but have their due effects with regard to GOD, to sin, and to the person who brought them.

Asp. They had, in all these instances, their due effects—with regard to GOD; that his justice might be magnified, and his anger appeased—to sin; that its demerit might be displayed, yet its guilt be done away—

* Matt. x. 16.

† John xxi. 15.

‡ John x. 27.

|| What says Milton, upon the subject of sacrifices, and with reference to their principal design? He calls them, and very properly,

Religious rites

Of sacrifice; informing men by types

And shadows, of that destin'd seed to bruise

The serpent, by what means he shall achieve

Mankind's deliverance,

B. XII. 231.

to the person who brought them; that he might receive remission of sins, together with peace and joy in believing.

Ther. There are so many sorts of sacrifices, appointed in the Jewish rubric, that I am at a loss for a *distinct* idea, unless some one be singled out, and separately considered.

Asp. Among all the sacrifices instituted by Moses, none more circumstantially typified the blessed JESUS, none more appositely expressed the benefits of his oblation, than the *lamb* slain at the feast of the *passover*, and the *sin-offering* on the day of atonement.

An expositor, who cannot be mistaken, has given us this interpretation of the paschal lamb, *CHRIST our passover is sacrificed for us* *; declaring hereby—that *CHRIST* is a real sacrifice—that he was prefigured in this capacity by the paschal lamb—that the circumstances, which distinguished it, met in him; and the advantages, which resulted from it, were procured by him: *those*, in their truest import; *these*, in their largest extent.—The words of the apostle speak this sense to the plainest simplest reader: Whereas, to extort any other signification from them, what subtilty of wit, and

* 1 Cor. v. 7: Would any one venture to say, Paul *our Passover* is sacrificed for us? Yet this, I think, *may be*, or rather *is* in effect said by the account, which some persons give of *CHRIST*'s satisfaction, since Paul actually sacrificed his life in confirmation of the truth, and for the good of the church, Phil. ii. 17.—The very thought of such a blasphemous absurdity is too *painful* and *offensive* for the serious Christian to dwell upon. I would therefore divert his attention to a more pleasing consideration. Let him observe the exquisite skill, which here and every where conducts the zeal of our inspired writer.—The odes of Pindar are celebrated for their *fine transitions*, which, though bold and surprising, are perfectly natural. We have in this place a very masterly stroke of the same kind. The apostle, speaking of the incestuous criminal, slides into his darling topic, a crucified SAVIOUR. Who would have expected such a sentiment on such an occasion? Yet, when *thus* brought in, who does not see and admire both the propriety of its application, and the delicacy of its introduction?—With the same easy and graceful air, our sacred orator *enters* upon his subject, Rom. i. 14, 15, 16. With no less dexterity and address he *returns* to it, after a long but very useful digression, Heb. vi. 20. compared with Heb. v. 10.

what

what refinement, or rather violence of criticism, must be used!

The paschal lamb was *without blemish*. Such was the LAMB of GOD; free from all taint of original sin, and from every spot of actual transgression:—A lamb of *the first year*, in all the sprightliness and floridity of youth. CHRIST also laid down his life, not when worn with age, or debilitated with sickness, but in the very prime of his days, amidst all the bloom of health, and all the vigour of manhood, that his sacrifice might have every recommending circumstance, which could render it acceptable to GOD, and available for man.

The lamb was to be slain in such a manner, as might occasion the most *copious effusion* of its blood: And was not this very exactly fulfilled in our suffering SAVIOUR? His blood flowed out, in vast abundance, by the amazing sweat in the garden; by the rending lashes of the scourge; by the lacerating points of the thorns; by the dreadful nails, which cleft his hands and his feet; by the deadly spear, which ripped open his side, and cut its way to his heart.—Though the blood was to be so liberally spilt, *a bone of the lamb was not to be broken*. And you cannot but recollect, you cannot but admire, the wonderful interposition of Providence, to accomplish this emblematical prediction. When the soldiers had received a command to break the legs of the three crucified persons, when they had actually broke the legs of each malefactor, which hung on the right side of our LORD and on the left, their minds were over-ruled (by a divine influence, no doubt) to spare the blessed JESUS, and to leave all his bones *unhurt, untouched*.

The lamb was to be killed *before the whole assembly*; in the presence either of the whole congregation of Israel, or else of that particular society, which concurred in eating the flesh. And did not the whole multitude of the Jews conspire against our REDEEMER, to put him to death? Did they not all cry out, as with one voice, *Crucify him! Crucify him!* Was he not executed at one of their grand festivals, and in the sight of the whole assembled nation?—The blood was not to
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be poured heedlessly upon the ground, but received carefully into a basin, and *sprinkled* with the utmost punctuality; sprinkled, not upon the threshold, but upon the *lintel and door-posts*. In like manner, the blood of the heavenly LAMB is not to be trampled under foot by a contemptuous disregard. It is the treasure of the church, and the medicine of life; to be received therefore by an adoring faith, and most thankfully applied to our consciences, our conversation, our whole man.—The sprinkling of that blood *secured* every Israelitish family from the destroying angel's sword. So, the merits of the slaughtered SAVIOUR * screen every believing sinner from the stroke of offended justice, and from the pains of eternal death. What must have become of the Israelite, who, trusting to the uprightness of his heart, should neglect to make use of this divinely-appointed safeguard? He must inevitably have been punished with the death of his first-born. Equally certain, but infinitely more dreadful, will be *his* condemnation, who, before the omniscient JUDGE, shall presume to plead his own integrity, or confide in his own repentance, and reject the atonement of the dying JESUS.

Ther. Now, if you please, for the *sin-offering* †, which seems to have been the most eminent sacrifice of them all.

Asp. It was the most *comprehensive*, because it shadowed forth not only the death of CHRIST, but his resurrection from the dead, and his ascension into heaven.—As the various actions of some illustrious perso-

* Both St. Peter and St. Paul speak of the *blood of sprinkling*, 1 Pet. i. 2. Heb. xii. 24. intimating by this remarkable form of speech, that the death of CHRIST will be of *no advantage* to the sinner, unless it be *applied* to his heart; as the blood of the paschal lamb was no protection to an Israelite, till it had tinged the posts of his door.—Isaiah, using the same phrase, and alluding to the same custom, says of our LORD JESUS CHRIST, *He shall sprinkle many nations*, lii. 15.; not only initiate them into his church by baptism, but also by the application of his blood shall *cleanse* them from their guilt, and *deliver* them from the wrath to come.

† For the circumstances relating to the *sin-offering*, the reader will consult Lev. xvi.—For those which concern the *paschal lamb*, he will have recourse to Exod. xii.

nage, which cannot be exhibited by the painter in a single draught, are displayed in *several compartments*, yet all constitute one and the same grand historical picture; so these glorious events, incapable of being represented by any *single animal*, were typified by *two kids of the goats*, which nevertheless were reputed but as *one* || offering.

These goats were brought to the door of the tabernacle, and there presented before the LORD. CHRIST also presented himself before GOD, when *he went up to Jerusalem, that all things written by the prophets concerning him might be accomplished* *.—The goat, on which the LORD's lot fell, was devoted to death. CHRIST also, being delivered by the *determinate counsel and foreknowledge of GOD* †, was crucified and slain.—The body *was burnt without the camp*. Which pointed at the very place, and pictured out the very nature, of our LORD's sufferings: for *he suffered without the gate* ‡; was there exposed to the rage of men, and the wrath of GOD, under the most exquis-

|| How runs the divine command? He (the high-priest) *shall take of the congregation two kids of the goats for a sin-offering*, Lev. xvi. 5. Are not these two kids styled, in the singular number and collective sense, *an offering*?—That we might not mistake, GOD is pleased to add, *And one ram for a burnt-offering*. Here he particularly mentions *one*, to inform us, that the one ram in this institution and the two goats in the preceding, were to come under the same general denomination, *an offering*. To render his meaning still more apparent, the LORD, contrary to his own rule in all other cases, orders the high-priest to *lay his hands upon the head of the scape-goat*, not upon the head of the goat devoted to death. He *divides* the necessary circumstances of a sacrifice between them *both*, to intimate, in the clearest manner, that neither the one nor the other *separate*, but both *taken together*, were the one sacrificial oblation, appointed for this distinguished solemnity.

If this be true, I think the passage is a pretty considerable proof, that *atonement* was made by suffering *vicarious* punishment, notwithstanding what has been urged against it from the tenth verse of the chapter.—Should we require human authority for the support of this interpretation, one of the greatest human authorities may be seen in the celebrated Witsius: *Uterque hircus pertinebat ad unum sacrificium pro peccato, hostia unius loco. Uterque erat pecus piacularis, vicaria Israeli peccatori, ejusque peccatum ferens*. De Oecon. lib. iv. cap. 6.

* Luke xviii. 31.

† Acts ii. 23.

‡ Heb. xiii. 12.

site pains of body, and the most insupportable agonies of soul: all significantly typified by the flame of a devouring fire; than which nothing is more fierce, nothing more penetrating, or more severely tormenting.

As the animal which was slaughtered shewed forth the REDEEMER *dying for our sins*, that which escaped prefigured the same SAVIOUR *rising again for our justification*.—The high-priest put his hands upon the head of the scape-goat, and with great solemnity *confessed* the sins of the whole congregation. The import of this ceremony is expressly declared in the sacred canon, *The goat shall bear upon him their iniquity* ||. It is most comfortably explained by the prophet, *The LORD laid on HIM the iniquity of us all* †, and most delightfully confirmed by the apostle, *He himself bore our sins in his own body on the tree* *.

Confession being made, the goat was dismissed into a land not inhabited; a place separated from all resort of men, where he was never likely to be found any more; to teach us, that our offences, having been expiated by the bleeding JESUS, are entirely done away, shall never rise up in judgment against us, but, according to the prophecy of Jeremiah, *When the iniquity of Israel shall be sought for, there shall be none; and the sins of Judah, they shall not be found* †.—It is farther enjoined, that *Aaron shall confess all the iniquities of the children of Israel, and all their transgressions, in all their sins*. Iniquities, transgressions, sins, are particularized; and, to this cluster of expressions, the word *all* is added; to inform us, that the *least* sins need the atonement of CHRIST's death; to assure us, that the greatest sins are not beyond the compass of its efficacy, and that *all* sins, be they ever so heinous, or ever so numerous, are forgiven to the true believer.

The high-priest carried the blood of the victim into the second tabernacle, even *within the veil*: So CHRIST entered with his own blood, not into the ho-

|| It is observable, that whereas the scape-goat is said to bear *our* sins of Israel, Lev. xvi. 22. the very same phrase is applied to CHRIST, Isai. liii. 12.

† Isai. liii. 6.

* 1 Pct. ii. 24.

† Jer. l. 20.

ly places made with hands, but *into heaven itself* ||.—The blood was sprinkled upon the mercy-seat, before the mercy-seat, and left in the holy of holies, that it might always remain before the LORD: And does not *CHRIST* always appear in the presence of GOD for us? Does he not *ever live* to make intercession for us; to plead his all-sufficient propitiation in our behalf, that the benefits procured thereby may be communicated, may be ratified, and perpetuated to his people?

Ther. The scripture ascribes these benefits to repentance and reformation of life, qualifications of *our own*, not to any such cause as a vicarious sacrifice, where the merit must necessarily subsist *in another*. What says the apostle Peter, when he had just received his instructions from the HOLY GHOST? *Repent and be converted*, not look unto an atonement, or depend upon a propitiation, *that your sins may be blotted out* *.

Asp. 'Tis true, the benefits of the new covenant are promised to penitents, as their happy portion, but never assigned to their repentance, as the *procuring cause*; never to their repentance, but to the blood of the great HIGH-PRIEST, called therefore *the blood of the everlasting covenant* †, being the condition stipulated in it, required by it, and in consequence of which all its unspeakable privileges are bestowed.

Besides, the qualifications you suppose are the gift of the LORD. We are not able to exercise, till CHRIST, who is exalted for this very purpose, *gives* repentance ‡.—A conversion to GOD, and a newness of life, are not the effect of human abilities, but the work of the divine SPIRIT, and the fruit of the REDEEMER's death.—Exclusive of this death, there had been no such thing as a repenting sinner, or a renewed soul.—The merit of this death opens the heaven of heavens, and all its inexhaustible stores. By this death, by this alone, we have the enjoyment of grace, and the hope of glory.

|| Heb. ix. 24.

* Acts iii. 19.

† Heb. xiii. 20.

‡ Acts v. 31.

Ther. You begin to be in raptures, Aspasio!

Asp. Excuse me, Theron. It is not easy to repress the sallies of delight and devotion, when we muse upon such wonders of loving-kindness; when we are touched with a sense of such immensely rich benefits:—A great HIGH-PRIEST! who is *higher than the heavens* *, yet humbled himself to death, even the death of the cross!—who is *consecrated for evermore* †, and pleads all his merit, improves all his influence, for our consummate felicity!

*What heart of stone but glows at thoughts like these?
Such contemplations mount us, and should mount
The mind still higher, nor ever glance on man
Unraptur'd, uninflam'd ‡.*

But I check myself, and will either reply to your objections, or listen to your sentiments; listen as attentively, as you yourself attend to the music of that *shrill-tongued thrush*.

Ther. Its sweetly-modulated lays, eminent even in the symphony of spring, have indeed attracted my ears. But my mind is disengaged, and free for your conversation.

Asp. I can repeat a song, sweeter far than this, or all the melody of the woodland-choirs; a song, which has harmony enough to make the brow of melancholy wear a smile, or to sooth away the sorrows of death itself: *Who shall lay any thing to the charge of GOD's elect? It is GOD that justifieth: Who is he that condemneth? It is CHRIST that died; yea rather, that is risen again; who is even at the right hand of GOD; who also maketh intercession for us* ||.—According to my friend's principles, the strain of this triumphant exclamation was ill-judged, and should have run in the following manner: Who shall lay any thing to our “charge? We have endeavoured to preserve a rectitude of disposition, and to persist in a laudable course “of action. Where-ever we failed, we have been sorry for the fault, and have implored pardon from

* Heb. vii. 26.

† Heb. vii. 28.

‡ Night-Thoughts,

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|| Rom. viii. 33, 34.

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“ the divine MAJESTY. What then shall dismay “ us? Or who shall condemn us?”—*Your* topics of consolation would be complete, without having recourse to the death of CHRIST, as an atonement for sin, or to the resurrection of CHRIST, as an evidence that the atonement is accepted, or to the intercession of CHRIST, as the cause of our interest in that transcendent blessing.

Ther. Since you so frequently mention, and so earnestly insist upon *atonement*, I should be glad to know the precise signification of the word. I am told, the original phrase has nothing to do with the idea of making satisfaction.

Asp. We may learn the precise signification of atonement, by considering the means, the effect, and the manner whereby the means accomplish the effect.—The *effect* of atonement is pardon—The *means* of obtaining it are the sacrifice and death of CHRIST—The way or *manner*, whereby the death of CHRIST becomes efficacious for this blessed purpose, is the sovereign appointment of his FATHER, the infinite dignity of his person, and especially the *vicarious* nature of his sufferings, or their being undergone in the stead of sinners.

Ther. It has been supposed, and is affirmed too, that our SAVIOUR's obedience and death were conducive to our redemption, *only* in virtue of his FATHER's will and appointment.

Asp. I am glad it is some other, and not my Theron, who espouses this opinion, which is highly injurious to the *dignity* of our REDEEMER's person, and to the *merit* of his obedience.—Neither is it very honourable to the wisdom of the FATHER, unless we suppose him *therefore* to have appointed the death of CHRIST, because he knew it would be a *plenary* satisfaction, fully sufficient for the glorious purpose.

And why should we use that weak inadequate expression, “ conducive to our redemption?” Would any one say of the “ holy and beautiful house,” which Solomon built, that it was conducive to the accomplishment of what Moses foretold *?—David's provision of

* Exod. xv. 17.

stones, of timber, and of gold *, was, if you please, conducive to it. But Solomon's act was *perfective* of it, was the very execution of the thing itself. Such are the obedience and death of CHRIST, with respect to our redemption.

Ther. But we forget the original word, and neglect to inquire into its true meaning.

Asp. The word, which we translate *atonement*, implies in its primary acceptation the notion of *covering*. Thus the ark was covered †, *was overlaid with pitch within and without*, that all its chinks might be secured against the insinuating force of the water, and all its timber defended from the injuries of the liquid element.—When an object in this or any other manner is covered over for safety, the covering *receives* every shock, and *sustains* all damages, which would otherwise fall upon the thing covered. The image, therefore, is very pertinently used to express the true evangelical nature of atonement, and the word is used with equal propriety to describe the *mercy-seat* ‡, which was a costly covering for the ark, made of pure gold, and exactly commensurate to that sacred repository. In this were lodged the tables of the law, whose precepts we have violated, and to whose curse we were subject. Consequently the mercy-seat, both by its situation, its extent, and its office, prefigured the REDEEMER, who, all pure and spotless, intervenes between the law and the offender; fulfils the commands, and sustains the curse of the former; merits pardon, and procures salvation for the latter.

Observe some delicate flower. Having entertained our eye with one beautiful colour, it suddenly breaks, or gradually softens into another, and gives us a renewed pleasure. Such, methinks, is the import of this delightful word.—Besides the preceding significa-

* 1 Chron. xxix. 2.

† כָּסָה: Thou shalt *besmear*, *cover*, or *overlay*, Gen. vi. 14. This is the first place in which our word occurs. It is supposed to give us the genuine and native sense of the phrase.—Perhaps the English expression *cover* may be derived from the participle כֹּסֶה *co-phér*.

‡ כִּפֹּרֶת Exod. xxv. 17.

tion, it is expressive of *hoar-frost* *, which, in a serene but sharp wintry morning, covers the houses, covers the trees, covers the whole face of the earth: So the blood of JESUS, according to the Psalmist's representation, covers † all our guilt, and hides every offence; inasmuch that, when this blood is applied by the Divine SPIRIT, the LORD *sees no iniquity in Jacob* ‡: He acts as if he saw none; neither punishes the sinner, though his conduct has been ever so criminal, nor abhors the sinner, though his person has been ever so polluted.

The same expression is used with reference to a *covenant*, and signifies the *abolition* of the contract ||; which was done by cancelling the deed, expunging the articles of stipulation, or reducing them to one entire blot. By the covenant of works, all mankind became obnoxious to condemnation, were bound over to death. By the grace of CHRIST, our obligation to punishment is disannulled, and the *hand-writing* of condemnation *is blotted out*.—Should you ask, *how* this is effected? By paying a ransom, and offering a sacrifice.—Should you farther inquire, of *what* this ransom and this sacrifice consisted? Of nothing less than the precious blood §, the inestimable life ¶, the divinely magnificent person of CHRIST †.

* כֶּחָרֶת Psal. cxlviii. 16. The idea deduced from *hoar-frost* is not so exact and striking in our northern clime, as in the more southern regions. There, the exhalations and dews being more copious, the hoar frost must fall thicker, lie deeper, and more fully correspond with the notion of covering.

† Psal. xxxii. 1.

‡ Numb. xxiii. 21.

|| Isai. xxviii. 18 כָּסַר *abolebitur*. *Proprie sonat. oblinetur, obliterabitur. Est enim כָּסַר Hebræis proprie quid obducere, atque inde (cum obducta & obliu. dispareant) delere, abolere.* (Thus, I apprehend, the words should be pointed. According to the present punctuation, at least in my edition, I can make out neither syntax nor sense.) *Alluditur hoc loco ad fœdera scripto comprehensa, quæ abolerentur & irrita fiunt, si scriptura inducatur, cancellatur, antiquetur, obliteretur.* VITRING. in loc.

§ Not by the blood of goats and calves, but by his own blood, Heb. ix. 12.

¶ The Son of man came to give his life a ransom for many, Mark x. 45.

† Who through the eternal SPIRIT offered himself without spot to GOD, Heb. ix. 14.

Ther.

Ther. These then are the capital ideas included in the original word, a covering by way of *defence*, a covering by way of *concealment*, and a blotting, in order to *cancel*.

Asp. They are, Theron.—As the brain (the source of sensation) sends out various detachments of nerves, to animate and actuate all the parts of the vital system, so this capital idea, the idea of *atonement*, branches itself into a variety of subordinate, yet similar significations, which run through the whole economy of the gospel, to enliven and quicken the spirit of a believer. Let me instance in a few particulars. This richly significant word denotes—The exercise of divine mercy *—The pardon of sin †—A cleansing from guilt ‡—Purging from transgression §—Reconciliation for iniquity ¶—The pacifying of wrath ¶¶.—Do not these passages (each expressed by some branch of the verb, which conveys to us the idea of *atoning*) plainly intimate—That the atonement of CHRIST is the meritorious cause of all these desirable effects, is the foundation of every act of divine goodness, and of every blessing vouchsafed to sinners?

Ther. After all, *this* is the consideration, which principally offends and perplexes me—GOD is a Spirit, an absolutely perfect and infinitely pure being, remote, inconceivably remote, from whatever is gross or corporeal. How then can he take pleasure in the effusion of blood, or the burning of flesh? How can any such *low carnal* inducements make him merciful to sinners, or appease what you call his wrath?

Asp. Rather what the *scriptures* call his wrath.—You mistake our doctrine, my dear Theron. We never maintain, that any sacrifice whatever, not even the propitiation of CHRIST's death, was intended to *make* GOD merciful; only to *make way* for his eternal purposes of mercy †, without any prejudice either to

* Deut. xxxii. 43.

† Numb. xxxv. 33.

‡ Ezek. xvi. 63.

§ Psal. lxxviii. 38. Which, exactly translated,

† Deut. xxi. 8. 2 Chron. xxx. 18.

¶ Psal. lxx. 3.

§ Dan. ix. 24.

to the demands of his law, or the rights of his justice. —Our sentiments on this head, are exactly consonant to his own declaration, and to his own procedure, in the case of Job's calumniating friends *. Though displeased with their conduct, he was merciful to their persons. Nevertheless, he would not exercise that mercy, till they had first offered a sacrifice, and acted faith in a dying SAVIOUR.

Neither is it ever supposed; that the infinitely wise and pure GOD, can take pleasure in the effusion of blood, or the burning of flesh, *simply* considered. This is disclaimed by the HOLY GHOST; *Burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein.* The LORD had no regard to them; took no complacency in them; only as they bore a reference to that noble and inestimable sacrifice, which brings the highest honour to his name; which those slaughtered animals exhibited in a figure; and to which every true Israelite had a believing regard.

I say, had *a believing regard.* For, it is affirmed by the author to the Hebrews, That the gospel was preached to the Israelites in the wilderness †—*What* does he mean by the gospel? The very essence of this benevolent scheme, according to the apostle's own definition, is, that CHRIST *died for our sins* ‡.—*How* was this gospel preached to our fathers in the wilderness? It was preached to their eyes, by many expressive emblems; especially, by slaughtered animals, and bleeding victims. By which CHRIST was almost continually, though not so evidently as in these latter times, *set forth crucified* || for sinners.

In this sense alone, those carnal usages were worthy the wisdom of GOD to appoint, and the Majesty of GOD to accept.—This gave them a peculiar *dignity and importance*; and set them far above all the similar observances, used in the heathen worship. They were al-

speaks to this effect. HE, *being full of compassion, forgave their sins through an atonement.* Being full of compassion, here is the first impulsive cause—*through an atonement, this is the proper appointed way*—of granting forgiveness.

* See Job xlii. 7, 8.

† Heb. iv. 2.

‡ 1 Cor. xv. 3.

|| Gal. iii. 1.

so, when thus explained, thus improved, extremely profitable to believers; as they directed their contemplation to the *future* sufferings of a SAVIOUR*, and ratified to their faith the benefits of his *ever-operating* sacrifice. Which, we are assured by an infallible voice, was effectual *for the redemption of the transgressions under the first covenant*†.

Ther. So you apprehend, that, in those usages, practised by the antient *Jews*, the gospel was emblematically preached, and CHRIST in a figure exhibited.

Asp. Most certainly, Theron. And for this cause, under the law, *almost all things were purged with blood*‡. The multiplicity, the variety, the constancy of their sacrifices, were all designed to impress upon their minds, and familiarize to their thoughts, this great evangelical truth.—Was any one overtaken by a fault? He must present a victim, and the priest must slay it, by way of *trespass-offering*. To signify, that the guilt which was contracted, could be done away only by the atoning death of CHRIST.—Had any one received a signa

* See *Isai. liii. Luke xxiv. 25, 26. Acts xvii. 3.*

† *Heb. ix. 15.* When I reflect on these words, I wonder how any one can assert, That *all the Jews died under the curse of the law.*—Died under the curse of the law! Even though the apostle has warranted it for a truth, That *all these* (meaning Abraham, Sarah, Isaac, Jacob, &c.) *died in faith.* *Heb. xi. 13.*—Even though he has elsewhere laid it down as a maxim, *so then they which are of faith*, in whatever period of time they live, or under whatever dispensation of religion they worship, *are blessed with faithful Abraham.* *Gal. iii. 9.*—Even though the Psalmist, in one place, affirms, *blessed are they whose unrighteousnesses are forgiven, and whose sin is covered.* And, in another place, declares concerning himself and his pious contemporaries; *Look how wide the east is from the west! So far hath he set our sins from us.* *Psal. xxxii. 1. Psal. ciii. 12.*

From these and many other texts, I think, it is evident, that the faithful Jews no more died under the curse of the law, than the faithful Christians. The death of CHRIST procured the pardon and acceptance of sinners, even before he came in the flesh. From the beginning, he had covenanted with the FATHER, as their MEDIATOR: and GOD, to whom all things are present, saw the certain accomplishment of his undertaking. He was therefore, by virtue of the divine decree, and in point of saving efficacy, A LAMB slain from the foundation of the world. Though he laid down his life in the reign of Tiberius, he was a real REDEEMER in all ages.

‡ *Heb. ix. 22.*

blessing

blessing? A beast was slain by way of *peace-offering*; as a public expression of gratitude for the mercy, and also as an emphatical declaration, that all good vouchsafed to fallen man, is owing to the REDEEMER'S ransom.—Was any one to be invested with the *priestly* office, or admitted to minister in the sanctuary? A ram or a bullock must bleed, for the purposes of consecration and atonement*. In order to testify, that no man can officiate with acceptance in the worship of GOD: that no service, though of a religious kind, can be pleasing in his sight; *till* the former is interested in the merits, *unless* the latter is recommended by the death of the great HIGH-PRIEST.

And not only by their solemn sacrificial acts, but even by their *ordinary* meals, this grand lesson was inculcated. They were forbidden to eat the blood, in order to awaken and preserve in their consciences, a reverential and fiducial regard to the precious blood of CHRIST. The HOLY GHOST, assigning a reason for this sacred prohibition, says expressly, *Because the blood maketh an atonement for your souls*†: the blood of beasts typically, the blood of CHRIST effectually.—O! that *Christians* would, in this particular, learn of *Jews*. Learn, at least, from *Jewish* ordinances, to have their attention incessantly fixed on that divine HIGH-PRIEST; who, *by one offering hath perfected for ever*—not barely “conducted or contributed to the work,” but fully accomplished it. Hath obtained complete and everlasting redemption for—*them that are sanctified*‡.

Ther. Some offerings were made without any effusion of blood. What could those mean? Or how could they typify the sacrifice of CHRIST?

Asp. Perhaps, the apostle might foresee such an objection, when he made use of that guarded expression, *almost* all things were purged with blood.—If, in these cases, there was no effusion of blood, yet there was a destruction of the substance. The *meat-offerings* were consumed by fire. Which is much the same to inanimate things, as shedding of the blood is to living crea-

* Lev. viii. 22. Numb. viii. 12. † Lev. xvii. 11. ‡ Heb. x. 24.

tures.—The same effect is ascribed to these oblations, as to those of the sanguinary kind. It is expressly declared of the poor man's *sin-offering*, which consisted of fine flour, and was burnt upon the altar, *It shall make an atonement for him**.—So that here also was, what we may truly call a *visible prediction of CHRIST*. The offerings which flamed, as well as the victims which bled, shewed forth our dying LORD. Whose “one oblation of himself once offered,” comprised all the qualities, and realized the whole efficacy, represented by every other sacrifice †.

Ther. Another odd circumstance has often given me disgust, and been apt to prejudice me against the institutions of the Old Testament. Many of them appear mean, contemptible, and perfectly *puerile*. “Can these,” I have said within myself, “be ordained by a GOD of infinite wisdom, and transcendent glory? Can we reasonably imagine, that a mandate should be issued from the court of Heaven, on purpose to forbid the *boiling*, and injoin the *roasting* ‡, of some particular piece of meat?—Will the great RULER of the skies, concern himself about the precise manner of *killing* one insignificant bird, and *releasing* another ||? —Will he, who claims the worship of the heart, have such an especial regard to a drop or two of despicable blood, put upon the *tip* of the right-ear, or the *thumb* of the right-hand §?—Surely, such childish ceremonies are too minute and trivial for the notice, much more for the solemn appointment of the supreme MAJESTY.”

Asp. You will please to remember, that, when those ceremonies were ordained, it was the *infancy* **, at least the *minority* of the church. If we advert to this circumstance, we shall have reason to admire, both the all-compre-

* Lev. v. 11, 12, 13.

† For this reason, it is thought, the apostle styles the sacrifice of CHRIST, *καρτίων θυσιαις*, better sacrifices. Because, this one sacrifice comprehended the whole virtue, and procured every benefit signified by all the other. Heb. ix. 23.

‡ Exod. xii. 9. || Lev. xiv. 4, 5, 6, 7. § Exod. xxix. 20.

** St. Paul calls the church of those times *νηπιος*, an infant, or babe,

comprehending wisdom, and the no less condescending goodness of JEHOVAH.—*His all-comprehending wisdom*, in conforming, so accurately and so minutely, the type to the event. Though the former was established long, long before the latter existed. Many ages before the *desire of nations* appeared, his picture was drawn; was presented to public view; and is now found to correspond, in every feature, with the illustrious original. What hand could be equal to such a task! Only the hand of an omniscient LIMNER.—*His condescending goodness*, in adapting the tenour of his revelation to the state of his people; *speaking unto them, even as unto babes* *. Not by naked precepts, or abstracted truths; but by earthly similitudes†, and, (if I may so express myself) by embodied instructions. Such as were level to their low capacities, and calculated to affect their dull apprehensions.

The institutions to which you allude, were undoubtedly mean and trifling, if considered in *themselves*. Accordingly, their majestic AUTHOR cautions his people, against such erroneous and unworthy notions. “*I spake not unto your fathers, nor commanded them, in the day that I brought them out of the Land of Egypt, concerning burnt-offerings or sacrifices* †. It not my design, that they should acquiesce in the shadow, and

babe, Gal. iv. 1, 3. And the ceremonial institutions have been styled, with as much truth as ingenuity, *Evangelium elementare & præliminare*.

* 1 Cor. iii. 1.

† This seems to be our LORD's meaning, when he says to Nicodemus, *If I have told you earthly things*. He had been treating of that internal spiritual *renovation*, which is the root and spring of all holiness. He had been speaking of that divine SPIRIT, whose gracious and almighty agency produces this desirable change. The nature of the former was represented, under the similitude of a birth; by which we enter upon a new state, and habituate ourselves to new practices, pleasures, pursuits. The operations of the latter were described, by the common and well known properties of the wind. — This he mentions as a plain and familiar method of teaching: this he opposes to the more elevated strain of *telling him heavenly things*; or delivering refined and exalted truths, not accommodated to a low capacity, not brought within the compass of an infantile understanding, by an assimilation to sensible objects. John iii. 12.

‡ Jer. vii. 22.

“neglect”

“ neglect the substance. I never intended, that they
 “ should rest in the porch ; but pass through these infe-
 “ rior ordinances, to much sublimer things. CHRIST
 “ and spiritual blessings were principally in my view.
 “ To which all the *Mosaical* usages were relative, sub-
 “ servient, and one continual manuduction.”—Consi-
 dered in this light ; as bearing a reference to the ever-
 blessed MEDIATOR ; as emblems of his person, or
 pledges of his grace ; they acquire a real magnificence,
 and convey the most salutary lessons.

The blood put upon the tip of the right-ear, and the
 thumb of the right-hand, denotes our *personal* applica-
 tion of the death of CHRIST. Without which all
 its virtue, though boundless and inconceivable, will pro-
 fit us nothing. Those particular parts of the body, may
 signify the *perceptive* and *executive* faculties : in both
 which we offend, and for both which we need the great
 propitiation.—Of the two birds you mention, one was
 to be *killed*, the other was to *fly away*, after it had been
 dipped in the blood of its fellow. Thus the LORD
 JESUS was slain for our sins : and we being *washed*
 in his blood ; being interested in the atonement of our
 holy victim, and elder brother ; are acquitted from guilt,
 and escape condemnation.—Concerning the *paschal lamb*,
 it was particularly enjoined ; That the flesh *should not be*
eaten raw nor sodden with water, but roasted with fire.
 As to every offering from the herd or from the flock,
 the fat and the inwards were, by an express command
 of GOD, delivered up to the devouring flame. All
 this was an emblem of that tremendous indignation,
 which is *poured out like fire* * ; which seized our immacu-
 late SACRIFICE, that it might *spare* polluted sin-
 ners ; and which must have consumed utterly any medi-
 ator, who was less than infinite, or other than divine.

Had you, when unacquainted with experimental phi-
 losophy, beheld our renowned Newton, blowing, with
 great assiduity and attention, his little watery bladders
 into the air ; you would, probably, have despised the ve-
 nerable philosopher, and have thought him an *boary*
deot. But when you was made to understand, that, in

• Nah. i. 6.

every one of those volatile soapy bubbles, he discovered the beauteous colours of the *rain-bow*; that, from this seemingly childish experiment, he explained the formation of the finest appearance in nature; you would then entertain a different notion both of the man and of his employ:—So, when you discern the blessed J E S U S, *looking forth at these windows, and shewing himself through these lattices** of the *Jewish* economy; you will, I hope, conceive a higher opinion of them, and derive richer advantage from them.

Ther. There are several persons, as well as ritual observances, of a very singular character, mentioned in the *Mosaic* law. The *leper*, for instance, the *Nazarite*, with others of the same antiquated and grotesque stamp. These are not only mentioned, but their case is very circumstantially, and with no small solemnity described. All which seem, to me at least, so many pompous, but *unmeaning* narratives; that convey no manner of edification to readers in the present age.—I have frequently had an inclination, and now I have a proper opportunity, to ask your opinion upon these points.

Asp. I am obliged to you, Theron, for giving me the hint. What you propose, is by no means foreign to the topic of our discourse.—Those persons were truly remarkable; neither are the peculiarities of their case recorded in vain. They picture out, in *dismal* and *delightful* colours, the sinner and the SAVIOUR.—To know ourselves, and to know CHRIST, is true wisdom; is indeed the consummation of all knowledge. Here, we have a lecture of hieroglyphical instruction, on both those important subjects.

The *leper*† was an emblem of a *sinner*.—His disease extremely afflictive to himself, and intolerably loathsome

* Cantic. ii. 9. The word, in the first edition, is *flourishing through*. It was taken from the *Hebrew*, without consulting the *English Bible*, and is a literal translation of פָּרַח, which signifies more than barely *shewing himself*; shewing himself with lustre and beauty. Like a delicate flower, in its most blooming state, and all its glossy colours.—Yet *flourishing through lattices*; manifesting himself, not completely, but in part; concealing some, while he reveals much, of his mediatorial glory.

† See Lev. Chap. xiii, xiv.

to others. Sin likewise is the *forest* of all miseries, to the wretch who commits it; and most *detestably* odious, to the GOD who forbids it.—The *leper* was secluded from the *benefits* of *society*, and all communication with his fellow-citizens. The sinner also, while impenitent and unpardoned, is an *alien* from the commonwealth of *Israel**; without any enjoyment of the comforts, or any interest in the privileges of the gospel. If he dies in this condition, he must be for ever *shut out* from the kingdom of heaven; for ever *cut off* from the presence of the LORD.

The contagion was sometimes so *pestilent*, that it not only tainted the clothes of the diseased, but spread itself over the walls of his house, and infected the timber of the beams. It was sometimes so *inveterate*, that there was no other possible way of eradicating it, but only by burning the garment, and demolishing the building. Does not this give us a clear, but melancholy view, of *original* corruption? Which has transfused its poison, through all the faculties of the soul, and all the members of the body. Nor will ever be entirely expelled, till death releases the former, and consigns the latter to the dust.

What could cure this terrible distemper, even in its *mildest* state? Not all the balm of *Gilead*; not all the drugs on a thousand hills: nothing but the *consecrated* oil and *sacrificial* blood, duly applied by the high-priest. And what can heal the disorders of our fallen souls? So far heal them, as to purge away their guilt and subdue the prevalence of their iniquities? No acts of mortification, no vigilance, nor any efforts of our own; nothing but the *atoning* death, and *sanctifying* SPIRIT of the blessed JESUS. The malignity and virulence of this plague of the heart, are absolutely incorrigible by any other remedy. But, blessed be divine grace, *this* remedy, provided by our great HIGH-PRIEST, and administered by our great PHYSICIAN, is sovereign, is infallible.

The case of the *Nazarites* was † the very reverse of the state of the *lepers*. Her *Nazarites*, Jeremiah says,

* Eph. ii. 12.
Vol. I.

† See Num. Chap. vi.
H

were

were purer than snow, they were whiter than milk; they were more ruddy in body than rubies, their polishing was of sapphires*. A faint representation of the only begotten SON, who is the fairest among ten thousand; the brightness of his FATHER's glory, and the express image of his person; both GOD and man in one sacred, wonderful, adorable SAVIOUR.—They, during the time of their separation, abstained from wine; withdrew from secular business; avoided every kind of pollution; and dedicated themselves, in an especial manner, to the service of GOD. A type of that glorious NAZARITE, who was separated, for a season, from the fruitions of heaven: who was holy, harmless, and undefiled, both in his nature and all his conversation; who sanctified himself, and devoted his life and labours, his soul and body, to the glory of his FATHER, and the redemption of his people.—The *Nazarites*, even when they had discharged their vow, and were ceremonially clean, yet were obliged to offer a sin-offering, a burnt-offering, and a peace-offering. So, the great REDEEMER, though he had perfectly obeyed all the preceptive parts of the divine law, yet was required to offer up a sacrifice—even the incomparably precious sacrifice of himself—in order to consummate the work of our salvation.

Ther. Have you a sufficient warrant, for this strain of interpretation? Is it *sound*, is it *rational*, or conformable to any *authentic* standard of scriptural exposition? Methinks, it looks more like the child of fancy, than the offspring of judgment; more like the fally of a sportive imagination, than the result of a sober disquisition.

You cannot be ignorant, *Aspasio*, how the ruling passion tinctures the whole conduct. Hence it is, I apprehend, that your *religious innamoratoes* find heavenly beauties, where scripture intended no more than natural truths. Hence it is, that they turn plain facts into profound figures, and allegorize common sense into pious absurdity.—Have you never seen the *mystic* inter-

* Lam. iv. 7.

pretations of some antient, and I may add, some modern divines? The honesty of their design is transparent, and the piety of their hearts is unquestionable; otherwise, we should be tempted to suspect, that they meant to burlesque the scriptures, and disgrace their author.

Who can ever persuade himself, that the supremely wise GOD, would send us to search for a *body of divinity*, in a *bundle of rods*? Or set us to spin all the mysteries of Christianity, from a few fleeces of wool, *ring-streaked, speckled, and spotted* *? Thus to expound the scriptures, is not to open them clearly, and apply them judiciously, but rather to whip them into froth †.

Asp. We have the authority of our LORD himself. Who has informed us—That the *brazen serpent* lifted up in the wilderness ‡, was figurative of his own suspension and death on the cross.—That the *temple*, built on mount *Sion*, was typical of his immaculate body, in which dwelt all the fulness of the GODHEAD ||.—That the prophet *Jonah*, lodged in the belly of the whale, and discharged from that strange confinement, on the third day §; was an emblem of his own descending into the grave, and rising again before his flesh saw corruption.

We have also the testimony and the practice of the chiefest of the apostles, for our warrant. Speaking of Hagar and Sarah, he expressly says; *which things are an allegory*. A figurative transaction; where one thing is done, another designed; or the apparent history, comprehends a latent mystery.—He assures us, that the *rock* smitten by Moses, had a reference to CHRIST §; who was wounded for our sins, and is the foundation of our hopes. That the *waters*, issuing at the stroke, were significative of those spiritual blessings, which flow from a crucified SAVIOUR. That, as the former followed the sons of Jacob, through all the circumvolutions of their tedious journey; the latter accompany the dis-

* Gen. xxx. 39.

† Luther used to call such far fetched and unnatural allegories, *spumam scripturæ*.

‡ John iii. 14.

|| John ii. 19, 21. Col. ii. 9.

§ Matt. xii. 39, 40.

§ 1 Cor. x. 4.

ciples of JESUS, in every stage of their earthly pilgrimage.—Let the great teacher of the *Gentiles* be our expofitor; and we fhall fee the *veil* of the *temple* dignified with a fignificancy, richer far than its costly materials, and curious workmanfhip. Its filk and embroidery exhibit, to the eye of faith, the pure and fpotlefs flefh of CHRIST*. As, by rending the material veil, the holy of holies became vifible and accessible; fo, by piercing the body, and fpillng the blood of CHRIST, the GOD of heaven was *manifefted* in all his goodnefs, and the kingdom of heaven was *opened* to all believers.

Every reader muft admire thofe *divided waves*; which, inftead of overwhelming the Ifraelites with a refiftlefs deluge, flood like a wall of defence on their right-hand, and on their left, as they marched through the depths of the fea.—Every reader muft admire that *fufpended cloud*, which fpread itfelf like a fpacious canopy over the hofts of Ifrael; and fcreened them from the annoying fun-beams, as they paffed through the fultry defert†.—Our admiration muft be heightened, when we find *that* which was a cloud by day, becoming a *pillar of fire* by night; and illuminating their camp with the moft amazing, as well as the moft cheering fplendor.—But St. Paul difcerned a greater glory, and a deeper defign, in thefe unparalleled events. The people, he fays, *were baptized unto Moses, in the cloud and in the fea*‡. Thefe fymbolically reprefented, the baptifm of water and of fire; or the application of CHRIST's blood to our fouls, and the efficacy of his SPIRIT on our hearts. In the former of which, confifts our juftification; from the latter of which proceeds our fanctification.

I fear, you would think my difcourfe, fomewhat like the journey juft now mentioned; if I was to touch upon the ordinances of the *civil* conftitution. The ox not to be muzzled, in treading out the corn ||; was a virtual

* Heb. x. 10.

† It is faid, that the Ifraelites, paffing through the deferts of Arabia, faw not a green tree, nor a fhady fpot, for many months. If fo, this miraculous cloud, this grand umbrella, muft be unfpeakably ferviceable and refrefhing.

‡ 1 Cor. x. 2.

|| Deut. xxv. 4. 1 Cor. ix. 9, 10.

provision for the maintenance of ministers, who labour in the word and doctrine. The fields not to be sowed with divers kinds of seed, linen and woollen not to be intermingled in the same manufacture †, seem to prohibit all dissimilar and unnatural combinations, especially of a believer and infidel in the bond of marriage, or of human righteousness and divine in the case of justification. These particulars, with others of the same nature, I pass over. But I must not wholly omit the epistle to the Hebrews, which is the most unexceptionable vindication, as well as the faultless model, of allegorical exposition.

It is delightful to observe, what propriety of address the inspired writer uses. He speaks to the Jews in *their own way*; alludes to their own usages, ordinances, and ceremonies; proves them to be types of, and guides to, a more clear, a more benign, and in all respects a more excellent * economy. More particularly he displays the *transcendent superiority* of CHRIST and his gifts even to those persons and privileges, which they held in the highest esteem. These, like the morning-star, were introductory to, yet totally eclipsed by the rising sun.

They had exalted apprehensions of the *angelic excellencies*. The apostle therefore celebrates the REDEEMER, as the LORD whom angels obey, as the GOD whom angels adore.—They always reckoned Moses to be the *first favourite* of heaven, and chief:

† Levit. xix. 19.

• He styles the legal oblations, and indeed the whole service of the Jewish sanctuary, *the example and shadow of heavenly things*, or of CHRIST JESUS, and evangelical worship, and spiritual blessings, Heb. viii. 5.—*Υποδύμια*, the pattern; somewhat like the strokes, penciled out upon a piece of fine linen, which present you with the figure of sprigs, of leaves, and of flowers, but have not yet received their splendid colours, their curious shades, and beautiful enrichments, from the labours of the needle.—*Σκία*, a shadowy representation, which gives you some dim and imperfect idea of the body, but not the fine features, not the distinguishing air, none of those living graces, which adorn the real person.—Yet both the pattern and the shadow lead our minds to something nobler than themselves: the pattern to that which completes it; the shadow to that which occasions it.

among the children of men. He lets them know, that Moses, with all his extraordinary endowments, was but a *servant* in the house of JESUS. It was his greatest honour to minister unto this Prince of peace. —As the priesthood and sacrifices were some of their distinguishing privileges, he shews the pre-eminence of CHRIST's office to all the Aaronic orders. He demonstrates the extensive and everlasting efficacy of *his one* atonement, in preference to every form, and the whole temporary series of Levitical oblations.

Ther. Thus interpreted, I must acknowledge, the book of Levitical ceremonies is *significant* and *edifying*; whereas, abstracted from this evangelical improvement, nothing can be more empty and jejune. I once thought, that to peruse those obsolete canons was like sitting down to an entertainment of dry bones. But, if such be their import, they may yield marrow and fatness to the attentive mind.

Due care, however, should be taken not to suppose a type, where there is no *apparent* foundation of analogy in the thing itself, or no *hint* of this nature given us by the unerring SPIRIT, lest, instead of being guided by truth, we are bewildered by fancy:—And, when either or both these handles present themselves, I think, we should beware of straining the subject beyond the bounds of a *just* and *reasonable* comparison, lest, instead of following the clue, we stretch it till it breaks. —If the first caution is not observed, the sense of scripture will lie so deep, or be removed to such a distance, that none but persons of the most acute discernment can find it, or none but persons of the most excursive imagination can reach it. If the second is not regarded, the meaning of those divine volumes will become so vague, and volatile, that there will hardly remain any possibility of ascertaining or fixing it.

Asp. As to the expedience and necessity of these cautionary limitations *, I have the pleasure of agreeing entirely

* The cautions, necessary to be used on this occasion, are more copiously and very particularly laid down by Witsius in his *Miscellanea*, pag. 673, &c. Concerning which rules, our elegant and judicious author observes; *Ha sunt allegoricarum et typicarum interpretationum*

entirely with my friend.—Let our fancy submit to the reins of judgment, otherwise her excursions will be *wild and lawless*. Let our zeal borrow the eyes of discretion, otherwise her efforts will be *blind and extravagant*. And let all, thus tempered, thus regulated, be under the influence of enlightening grace. *Then*, to spiritualize the ancient scriptures, will be to convert the stones of the sanctuary into the jewels of a crown, and to fetch, not water only, but milk and honey, from the flinty rock.

Then, how pleasing must it be, as well as instructive, to discover the blessed JESUS in all the institutions of the Mosaic law † :—To see his incarnation prefigured by the feast of *tabernacles* *, when the Israelites were to relinquish their houses, and lodge in booths ; even as the SON of GOD left the bosom of his FATHER, and the seats of bliss, to inhabit a cottage of clay, and sojourn in a vale of tears :—To see our spotless and divine VICTIM, typically slain at the joyful solemnity of the *passover*, and the anniversary fast of *expiation* :—To see his death, that inestimable ransom for our souls, presented to our faith in every morning and evening *sacrifice* ‡ ; his intercession, that prevailing recommendation of our prayers, most sweetly expressed by the rich *incense*, which attended the sacred rite :—To see the various methods of *purification* ; some pointing at the fountain ‡ for sin and for uncleanness ; opened in our REDEEMER's bleeding heart ; others referring to those sanctifying operations of the SPIRIT, which act as a *refiner's fire* §, or as *fuller's soap* :—To see in the *city of refuge* § that inviolable

pretationum leges. Quibus spretis neglectisque, si quis ingenio suo indulgeat, ipseque sibi mysticos sensus excogitet, ut ea quæ sunt τὸν ἱερὸν locutiones plana, in τὸν τὴν ænigmata transformet ; is non sensum Dei, sed cerebri sui obtrahit fragmenta ; et, ut Hieronymus ait, in scripturis lymphatico errore versatur.

† Agreeably to the just and beautiful observation of Theodoret ;
Ὅσα ο νομος σκιαγραφεῖται, ταῦτα ο Χριστος τελειως ἐξωγραφεῖται.
“ What the law sketched out in a shadowy draught, CHRIST exhibited in real life and substance.”

* Lev. xxiii. 34, 40, 42.

† Exod. xxix. 38, 39.

‡ Exod. xxix. 4. Numb. xix. 18. Psal. li 7.

§ Numb. xxxi. 23. Isai. iv. 4.

§ Numb. xxxv. 11, 12.

sanctuary,

sanctuary, that most perfect security, which CHRIST's meritorious sufferings yield to the believing, and tender to every sinner.

Was it so very affecting, and so very encouraging to Æneas, when he beheld the story of the Trojan heroes, pictured upon the walls of the Carthaginian temple †? How much greater encouragement and joy must arise in the Christian's breast, when he perceives the amiable lineaments of his everlasting FRIEND, pourtrayed in all the peculiarities of the Jewish worship, and in the most distinguishing events of the Jewish history! This must highly ennoble the Bible, and inexpressibly endear it to our affections. This spreads *lustre, life, and glory*, through every page of that blessed book.—Though I would beware of indulging what might be called a pious wantonness of imagination, yet I should much rather chuse, in expounding the scriptures, to ramble a little with Augustine among the groves, the fountains, and the flowers of the gospel, than to stumble with Grotius ‡ amidst the dark and barren deserts of unevangelical criticism. I would see, or think I see my SAVIOUR, where it may not perhaps be easy to make out the traces of his dignity to the satisfaction of a rigorous inquirer, rather than shut

† VIRG. Æn. l. 454; &c. Æneas, shipwrecked upon a coast unknown, goes abroad, accompanied with a single friend, in order to make discoveries; to learn the name of the country, the nature of the inhabitants, and what treatment himself and his companions were likely to find. Wandering in this manner, he enters a stately temple, adorned with historical paintings: And what are the subjects of these fine decorations? To his great surprise, and equal satisfaction, he finds them to be the Trojan war, and the exploits of his countrymen. This incident affects him extremely, dispels his fears, animates his hopes, and turns his despondency into confidence.

‡ Grotius, it is too well known, could not, or would not see the person and the sufferings of CHRIST even in the liiid chapter of Isaiah; no, not in that chapter, where the Earl of Rochester saw such a bright and endearing manifestation of the REDEEMER's grace, as laid the foundation for his extraordinary conversion. Strange! that a learned and renowned expositor should have less spiritual discernment, should be abundantly more dim-sighted, (*μυωπαζων*), than a dissolute and infamous libertine.

my

my eyes upon the display of his perfections, when they beam forth with the most inviting beauty.

Ther. How soon is our walk finished! How imperceptibly has the time stole away!—These *garden-gates* I always used to approach with a particular complacency. They seemed to afford me a *welcome retreat* from the impertinence and vanity of the world. Now, methinks, I enter them with reluctance, because they are likely to put a period to this agreeable conversation.—However, as my *Aspasio* enters with me, I am reconciled, I am satisfied. It will be in his power to restore the pleasure, which must now be interrupted: And this is what I shall ere long request, because I have not spoke my whole mind upon the present subject.

Asp. Whenever you think proper, *Theron*. This is to me a *favourite* subject, and not to me only, but to incomparably better judges.—The man, who had been caught up into the third heavens, and seen the visions of GOD, determined to know *nothing* but *JESUS CHRIST* and him *crucified* *.—At the grandest assembly, that ever was convened on earth, this furnished the *principal*, if not the *only* topic of conversation.—And in that world, where the voice of joy and thanksgiving is perpetually heard, this constitutes the *burden* of the song, *Thou wast slain, and hast redeemed us to GOD by thy blood* †.

DIALOGUE IV.

Ther. I MUST now desire my *Aspasio* to inform me — of *whom* that grand assembly consisted, (which he mentioned in the close of our last discourse), and *where* it was convened?

Asp. Can't you guess, *Theron*?—Was it in the plains of *Thessaly*, when *Xerxes* drew together the forces of more than half the known world, and ap-

* 1 Cor. ii. 2.

† Rev. v. 9.

peared at the head of all the potentates of the east?—Was it in the Roman forum, when the senators were assembled in their robes, and the barbarians took them for a synod of gods?—No; it was on the mount of *transfiguration*, where the SON of the true GOD, the LORD of eternal glory, shone forth in some of his celestial and native splendour; with garments white as the new-fallen snows *, and a countenance bright as the meridian sun; where he conversed with two of his most distinguished saints, just come down from the regions of bliss and immortality; with Moses the meek deliverer of the law, and with Elijah the resolute restorer of its honours; where he was attended by three of his principal ambassadors, who were to be the reformers of mankind, and the lights of the world.

This, I think, is the most venerable and august assembly, which the annals of history have recorded.—And what was the topic of conversation among these illustrious personages?—Not the affairs of state, nor the revolutions of empire; not the curious refinements of literature, nor the wonderful discoveries of philosophy, but the *ignominious* and *bloody exit* †, which the divine JESUS was soon to make at Jerusalem.—This circumstance, methinks, should recommend the subject to our frequent discourse, even though it was less eminent for intrinsic dignity, and comfortable import.

Talking in this manner, they arrive at the *park*; which, the moment you enter, fills the view with its

* Mark ix. 3. The evangelist's description is, like the scene, *remarkably bright*; and the *gradation* of his images is almost as worthy of observation as the memorable fact.—The garments were *white—exceeding white—white as the snow—whiter than any fuller on earth could make them—surpassing all the works of art, equaling the first and finest productions of nature.*—Nay, so great was the lustre, so sweetly yet so strongly refulgent, that it *glistered* (εἰς τὸ εὐλαβέσθαι) like the lightning, and even dazzled the sight.

† Does not this very delicately, yet very forcibly intimate, that the sufferings and death of CHRIST were the principal end of the *Mosaic* institutions, and the principal subject of the *prophetic* teachings? For is it not natural to suppose, that Moses and Elijah intended, when ministering on earth, that very thing, which their conversation dwelt upon, when they descended from heaven?

bold,

bold, enlarged, and magnificent sweep.—It was diversified with level and rising ground; here scooped into mimic amphitheatres, with the *deer* pendent on the little summit, or shooting down the easy precipice; there raised into gentle hillocks, some of which were canopied with a large, spreading, solitary oak; others were tufted with a cluster of tapering and verdant elms. Two or three *cascades*, gleaming from afar, as they poured along the slanting rock, or the grassy slope, gave a pleasing variation to the prospect; while they startled the timorous unexperienced fawns with their foaming current, and watery roar. — *Grandeur* and *simplicity* seemed to be the genius of the place. Every thing breathed an air of noble negligence, and artless majesty.

In the centre of all rose a curious, *romantic mount*. — Its form was exactly round; somewhat like a sugar-loaf, whose cone is lopt off a little below the point: — Not coeval with nature, but the work of human industry: Thrown up, 'tis supposed, in those perilous times, when Britain was alarmed by foreign invasions, or bled with intestine wounds. — It was covered all around with elder-shrubs, whose ranks, gradually rising, and spreading shade above shade, composed a kind of woody theatre, through which were struck two or three *spiral walks*, leading by a gentle ascent, and under embowering verdure, to the summit. — At proper intervals, and on every side of the hill, were formed little *arbours*, with apertures, cut through the boughs, to admit a prospect of the country. — In one or other of these leafy boxes, you command, at every hour of the day, either the enlivening sun, or the refreshing shade. — All along the circling avenues, and all around the beauteous rests, sprung daffodils, primroses, and violets, which, mingling with hyacinths and cowslips, composed many a charming piece of *natural Mosaic*.

How agreeable, as they climb and wind themselves round the hill, to reflect on the *happy change*, which has now taken place! — Where steely helmets gleamed, or brazen shields clashed, the *goldfinches* twitter their loves, and display their painted plumes. The dens of rapine,
or

or the horrid haunts of bloodshed, are become the retreats of calm contemplation, and friendly converse.—In yonder lower spaces, where the armed troops were wont to patrol, from whence they made excursions to ravage the villages, or terrify the swains, the *fallow-deer* trip lightly, or the full-headed stags stand at bay.

From a small eminence, but at a considerable distance, gushed a couple of springs, which, rambling through a grove, lost one another in the shady labyrinth. Emerging at length from the gloom, they approached nearer and nearer, and fell into embraces at the foot of this hill. They rolled, in amicable conjunction, along the pebbly channel, which incircles its basis, and added their *sober melody* to the *sprightly warbling* of the birds.—Flowing off in one common stream, they formed the fine pieces of water, which beautified the park. From thence they stole into the meadow, and widened into a *river*. There, enamoured as it were with each other, they glide by wealthy towns, and sweep through flowery vales, regardless of the blooming toys, which deck the one, and of the noisy crowds, which throng the other.

So, said Aspasio, may Theron and his ^{dear} Selina, pleasing and pleased with each other, pass through the busy and the amusing scenes of life, neither captivated by the one, nor anxious for the other. With such harmonious agreement, and indissoluble union, may they pursue the course, marked out by Providence, their happiness *increasing*, and their usefulness *enlarging*, as they draw nearer the ocean of all good. Then, parted by a gentle stroke of fate, like the waters of some ample stream severed by the piers of an intervening bridge, may they speedily reunite!—reunite in consummate bliss, and never be separated more!

Ther. I thank you, Aspasio, for your affectionate compliment: Nor can I wish you, by way of return, a greater recompence than the continual exercise of such a *benevolent* temper; for to exercise benevolence is to enjoy the most refined and exalted pleasure, such as makes the nearest approaches to the felicity of the eternal

nal Mind, who, as the scripture most beautifully speaks, *has pleasure in the prosperity of his servants.*

But, while we are seated on this mount, our situation reminds us of (what you just now mentioned) the grand conference relating to the death of CHRIST;—an event, for which you have indeed accounted, but in a manner not the most honourable to the divine attributes.

Asp. I have represented it as a *ransom* for our souls, and a *sacrifice* for our sins. If you disapprove my account, be pleased to favour me with your own.—For what purpose, according to *your* opinion, did that ever-blessed PERSON die?

Ther. To confirm the *truth* of his doctrine, and leave us a *pattern* of the most perfect resignation.

Asp. And is this all? Shall we thus impoverish the riches of grace?—Was this notion *defensible*, it could never be *desirable*. But it has as little to support it, as it has to recommend it:—For, upon such a supposition, where is the difference between the death of CHRIST, and the death of the martyrs? *They* confirmed the truth of the gospel. In *their* sufferings was obedience and resignation, the same in quality, though not in degree.—Upon such a supposition, what *benefit* could the ancient patriarchs receive from the REDEEMER, since none could be improved by the example of his patience, or the pattern of his obedience, till they were actually exhibited?—Or how could CHRIST be styled *The LAMB slain from the foundation of the world* *? The advantages of whose death commenced from the very beginning, as they will be prolonged even to the end of time.

Not to depend on consequential arguments, let us hear the express declaration of our divine MASTER himself: *This is my blood, which is shed*—For what? To give credibility to my gospel, or yield an example of entire resignation? Rather—*for the remission of sins* †. Will any one attempt to make the remission of sins, and the proposal of a pattern or the ratification of a doctrine, synonymous terms?—They, who can torture

* Rev. xiii. 8.

Vol. I,

† Matt. xxvi. 28.

I

and

and transmute the genuine sense of words at this extraordinary rate, may metamorphose any expression into any meaning.

If then we would consider our LORD's death in its *due amplitude*, we must consider it, both as a pattern of piety, and as a ransom for sinners. We must neither separate nor confound these very distinct, yet very consistent effects.

Ther. Is it not inconsistent with the acknowledged principles of justice, that the innocent should be punished instead of the offender?

Asp. If the innocent person has an *absolute* power over his own life, *willingly* substitutes himself in the place of the guilty, and by his vicarious sufferings fully answers all the purposes of a *righteous* government;—in this case, which was the case with our LORD, I see not the least repugnancy to the rules of justice.

The Bible, that authentic transcript of the counsels of Heaven, avows, and, by avowing, vindicates the practice; *The Lord hath laid on him the iniquity of us all* *. When all we like sheep had gone astray, and were

* *Isai. liii. 6.* וַיִּשָּׂא מַעַל וַיִּשְׂא מַעַל *made to meet, or fall upon, in an hostile, vindictive manner; with a design to take vengeance, or inflict death, as an armed man falls upon his enemy, or the fierce lion on the helpless lamb. This is by far the most usual signification of the phrase.*

I could not observe, without surprise and sorrow, the late attempt of a learned writer, to interpret away the force and spirit of this text. He says, "The word we translate *bath laid* is the same that we render *meet*, *Exod. xxiii. 4.* *If thou meet thine enemy's ox or ass going astray, thou shalt surely bring them back to him again.* And the meaning is, By him the LORD hath caused to meet and stop the iniquities of us all, wherein we have wandered from him."

To this I might object, that, though the *verb* in each passage is the same, the *construction* is by no means parallel. The prefix ו occurs in one case, is omitted in the other.—I might farther inquire, whether the language of this interpretation be conformable to the laws of *grammar*, and such as sufficiently expresses, what I suppose is intended, "The LORD caused out iniquities to be met, and to be stopped."—But these particulars I wave, and shall only examine, whether the *sense* is suitable to scripture. According to this gentleman's idea, the prophet's doctrine is as follows: "Our sins were running away, like a stray sheep, or like a wandering ox. But they were met by CHRIST, who graciously turned
" them

were exposed to the stroke of vengeance, as those wandering creatures to the ravenous beast, the good SHEPHERD interposed, and the just GOD made that vengeance to fall upon him, which must otherwise have been executed upon us.—*He suffered*, says another inspired writer, *the just for the unjust* †, *that*, by expiating our guilt, *he might bring us to GOD*—now to his gracious favour—hereafter to his blissful presence.

You will permit me to add a passage from our common favourite Milton, because it is no less beautiful in itself, than it is pertinent to the occasion, must please the critic, and may expound the apostle.—MESSIAH, pleading in behalf of fallen man, thus addresses his Almighty FATHER;

— *Man, dead in sins and lost,
Atonement for himself, or offering meet
(Indebted and undone!) hath none to bring.
Behold me then! Me for him! Life for life
I offer. On me let thine anger fall.
Account me man; I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die
Well-pleas'd; on me let death wreak all his rage ‡.*

“ them back, and restored them to their rightful owner.—To avoid this glaring impropriety, our author has added a kind of salvo, “ to turn us back to himself, who is the *Shepherd* of souls.” But this is to depart from the prophet’s subject, who is speaking not of *us*, but of *our iniquities*. This is to depart from the tenour of *his own* explication: If he adheres to the clue, which he borrows from the book of Exodus, what I have represented is the unavoidable consequence.

See! to what wretched shifts, dishonourable to the word of GOD, and even to the art of criticism, *they* must have recourse, who refuse to acknowledge the *real substitution* of CHRIST in our stead, and the *proper atonement* made by his death!—How much more like a true critic, and like a true Christian, has Vitringa explained the passage! *Cum nos instar ovium dispersarum effemus in erroribus, et pœna criminum nostrorum, instar lupi aut bestia voracis nos persequeretur ad exitium: intervenit servus JEHOVÆ justus, qui illam pœnam in se suscepit; in quem irruit ad necem usque; quique adeo medius inter pœnam et nos, eandem pœnam tulit, et nos ab exitio vindicavit.*

† 1 Pet. iii. 18.

‡ MILT. book iii. 233.

Ther. The fine imagination of a poet will hardly pass for a decisive argument. When we are searching after truth, we must attend to the dictates of reason, not follow the vagaries of fancy: And reason, Aspasio, remonstrates against your notion of a vicarious sacrifice: Reason! that primary guide, and final test, both in discovering and determining the sense of scripture.

Asp. Suppose you then, my dear Theron, that none are in possession of reason but the pupils of *Socinus*, and the zealots for *deism*? or that none make use of reason in their religious inquiries but men of this mould?

Wrong not the Christian, think not reason yours;

'Tis reason our great MASTER holds so dear;

'Tis reason's injur'd rights his wrath resents;

'Tis reason's voice obey'd his glories crown.

Thro' reason's wounds alone thy faith can die.*

Poets, you see, are far from disclaiming reason. Equally far is Christianity from discharging the *sober*, the *sanctified* use of this noble faculty. When reason is under the influence and direction of the Divine SPIRIT, we have the same high opinion of her excellence as yourself; and, when thus regulated, we have, I am persuaded, the sanction of her authority for all our sentiments.

Reason, as she operated in the sages of the heathen world, instead of rejecting, approved and adopted this very scheme; approved it, even under the disadvantage of a mutilated and defective, or rather of a perverted and dead form. The current language of the classic authors, and almost every historian of Greece and Rome, are vouchers for the truth of this observation †.—As the Gentiles were unanimous in the custom of offering sacrifices, and equally unanimous in supposing their vicarious nature, so also are the Jewish writers.

Ther. What man of sense pays any regard to the Jewish writers? Legendary they are, and extravagant to the last degree. Dotards I might call them, rather than writers.

* Night-Thoughts, N. IV.

† See the note in dialogue iii. p. 84, 85.

Asp. They are, I believe, extravagant enough in their comments upon scripture. But they relate, with sufficient exactness and fidelity, the *prevailing belief* of their nation. In this case, their testimony is as unexceptionable, as in the other their notions are chimerical.—Now, had it been a mistaken belief, surely our blessed LORD, that *infallible* judge, and *impartial* reprover, would have testified his disapprobation of it. Surely his disciples, who were actuated by the *unerring* and *undaunted* spirit of their MASTER, would have entered their protest against it. Surely St. Paul, in his epistle to that very people, and in his treatise on that very subject, would have set himself to rectify such an error, and have weeded out the tares, before he sowed the good seed. But there is not the least hint of this kind in all the discourses of our SAVIOUR, or in all the writings of his apostles.

They speak to a people, who were accustomed to look upon their sacrifices as piacular oblations *, and a typical expiation of guilt. They speak of our REDEEMER's crucifixion, and the benefits of his death, in those sacrificial terms, which were of *current* use, and *established* signification. If therefore the popular opinion was improper, their manner of expression and address must be calculated rather to authenticate error, than to propagate truth:—So that I think, even the silence of the inspired penman on this occasion is but little inferior to a loud attestation. Did they only say nothing *against* the doctrine of satisfaction by sacrifice; it would, in effect, and circumstances considered, be saying abundance *for* it.—But they are very copious and explicit upon the point.

Ther. Where are they so copious? If you have such a heap of their allegations, it will be easy to pick out a few, and give us a specimen.

Asp. It is as easy, Theron, as it is delightful.—*MESSIAH shall be cut off*, says the prophet Daniel, *but not for himself* †.—For whom then, and for what? Isaiah informs us concerning both: *For the transgression*

* This, I dare promise the learned reader, he will find incontrovertibly proved by Outram in his treatise *de sacrificiis*.

† Dan. ix. 26.

of my people was he stricken *. — Because this is an article of the last importance, it is repeated, it is confirmed, it is explained with the most remarkable particularity; *He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him †, and with his stripes we are healed ‡.* — Our LORD himself asserts the same truth in the very same style, *I am the good Shepherd, and lay down my life for the sheep ¶.* St. Paul in a multitude of passages sets his seal to this momentous doctrine. — St. Peter maintains it in very forcible words, *Who his own self bare our sins in his own body on the tree §.*

The sacred writers not only assert this capital article, but use every diversity of speech, in order to give it the fullest evidence, and the strongest establishment: *He made reconciliation for the sins of the people †. JESUS CHRIST the Righteous is the propitiation for our sins ††. He loved us, and washed us from our sins in his own blood ‡‡. He was made sin for us, though he knew no sin |||.*

Ther. No body makes any objection to these texts. But the sense, the *true sense* of such phrases, is the thing in question.

Asp. What you call the question, to me appears so plain, as not to want a decision, or admit of a doubt.

However, since you seem to demand a *critical scruti-*

* Isai. liii. 8.

† *The chastisement of our peace*, the punishment necessary to make our peace with GOD, *was upon him, 17y.* This form of expression is used, Judg. xix. 20. Psal. lvi. 13. In the former place, it signifies a *voluntary* engagement to perform a friendly office. In the latter, it implies the *necessity* of performing what is thus undertaken. Both the ideas seem to be comprehended in the present passage. Our LORD willingly engaged to supply our wants, and pay our debts; which, when once undertaken, he lay under an obligation to execute.

† Isai. liii. 5.

¶ John x. 15.

§ 1 Pet. ii. 24. Very forcible words indeed. — *Ος—αυτῷ—τω σωματι αυτου*—He bare—himself bare our sins—in his own body: Intended, one would imagine, to make the article of our LORD's vicarious sufferings, clear beyond all misapprehension, and sure beyond all doubt.

† Heb. ii. 17.

†† 1 John ii. 2.

‡‡ Rev. i. 5.

||| 2 Cor. v. 21.

ny, it will not be thought pedantic, if I make an observation or two upon the original languages: or rather, as you are not acquainted with the Hebrew, upon that language, of which you yourself are a judge and master.

If one died for all, then were all dead. The preposition *υπερ*, in this connection, must necessarily signify more than, "on our account, or for our advantage." Because, if it be taken in this unsettled rambling sense, the apostle's argument is vague and inconclusive.—In case our LORD had suffered, only "to free us from some evil, and procure us some benefit;" this would by no means imply, that *all were dead*; under the sentence of condemnation; obnoxious and doomed to death*. The utmost you can infer from such premises, is, that all stood in need of a deliverance from some evil, or wanted the procurement of some good. Whereas, suppose the sacred writer to intend, that our LORD's death was truly vicarious, and undergone in our stead; that he suffered, what was *our* due, and *our* doom; then, the reasoning is just, and the inference undeniable.

He gave himself, ὡς λύτρον ὑπερ πάντων†, a ransom for all. If this does not imply the notion of *vicarious*, I very much question, whether language itself can express it.—*Λύτρον*, is a *ransom*; which conveys a vicarious sense, in its most common and authorised acceptance.—*Ἀντὶ*, which is equivalent to *instead*‡, more fully ascertains and strengthens the idea.—*Υπερ*, which is translated

* 2 Cor. v. 14. Should any chuse to translate the words, *Εἰ τις ὑπερ πάντων ἀπέθανεν, ἀλλ' οἱ πάντες ἀπέθανον*, *If one died for all, then all have died*; I have no objection to make. Here the idea of vicarious suffering, or vicarious payment, presents itself with great transparency. As though the apostle had said; "If one hath suffered, or been punished for all; then all, in effect, have suffered, or been punished. Or, to take in the notion of debt, if one hath made full payment for twenty insolvent debtors, then all the twenty have, according to the acknowledged rules of law and equity, made the full payment."

† 1 Tim. ii. 6.

‡ *Ἀντὶ*, Matt. ii. 12. By this word the *Septuagint* translate the Hebrew *תחת*. And that *תחת* denotes the *substitution* of one instead of another, no student of the sacred language will venture to deny. See Gen. xxii. 13. 2 Sam. xviii. 33. 2 Kings x. 24.

for, and denotes a substitution of one in the place of another*. This added to all, renders the expression as determinate and emphatical as possible. Emphatical to declare the vicarious nature of our LORD's death. That it was really endured in our stead; and *thus* made satisfaction for our sins; *thus* ransomed us from death eternal.

Shall I argue from a more obvious topic; which has no such dependence, on the precise significancy of the original?—*Surely*, says the prophet. He speaks with vehemence, as of an affair which is very weighty. He speaks with confidence, as of a fact which is very certain. *He hath borne our griefs, and carried our sorrows* †. What can this mean, but he hath taken upon himself *that* affliction, and *those* miseries, which properly belong-

* *Διουσιθα υπερ Χριστου, We beseech you in CHRIST's stead,* 2 Cor. v. 10.—*Ινα υπερ ου διακονη μοι.* That in thy stead he might have ministered unto me, Philem. ver. 13. As I was considering the force of this argument, a person of some distinction, but of a malignant gloomy aspect, came in my way. He desired I would introduce him to Theron and Aspasio, as an evidence for fixing the signification of *υπερ*, when relative to the death of CHRIST.—I must confess, I did not like either his character or his aspect; and cannot certainly tell, whether any person has made use of him on this occasion. But St. John stood by, and said; “introduce him. He “prophesies in this instance.”—Perhaps, the reader is at a loss to guess *whom* I mean. To keep him no longer in suspense, I mean Caiaphas the high-priest. He bears the following testimony; **IT IS EXPEDIENT FOR US, THAT ONE MAN DIE FOR THE PEOPLE, AND THAT THE WHOLE NATION PERISH NOT.**—Now, as to *perish* signifies, not only to die, but to die miserably; if one man dies for the people, that the people may not die miserably, he saves them from death, by dying himself; and what is this, but to die in *their stead*? See John xi. 50.

To this testimony from the mouth of an enemy, let me add an attestation under the hand of our friends, and then leave the impartial reader to determine, concerning the validity of all. Thus writes Clemens Romanus; *Το αιμα αυτου ιδωκεν υπερ ημων Ιησους Χριστος ο Κυριος ημων, και την σαρκα υπερ της σαρκος ημων, και την ψυχην υπερ των ψυχων ημων.* Epist. 1. ad Corinth.—Exactly to the same purpose Justin the martyr expresses himself; *Αυτος τον ιδιον υιον αποδωκεν λυτρον υπερ ημων, τον αβιου υπερ αιωνων, τον ακακον υπερ των κακων, τον δικαιον υπερ των αδικων, τον αφραγγον υπερ των θνητων.* Epist. ad Diogn.

† Isai. liii. 4.

ed to us?—Let us read on, and this meaning will present itself in the clearest view. *We did esteem him stricken, smitten of GOD, and afflicted:* We took him for a real malefactor, and thought that he was punished for his *own* misconduct.—In opposition to which injurious and false surmise, it is added; *but he was wounded for our transgressions, he was bruised for our iniquities.* True it is, that he was wounded, not only by transgressors, but *for* or on account of transgressions. Yet not any committed by himself, but those committed by us.—May I not here borrow the prophet's language, and say with an air of certainty? *Surely*, this is the plainest proof in the world, that our sins were the meritorious cause of CHRIST's sufferings. And if our sins were the meritorious cause of his sufferings, then they must be charged upon him, and punished in him.

St. Paul affirms, that CHRIST *has delivered us from the curse of the law* *. How? By taking our place, and enduring what we deserved. Or, as the apostle himself speaks, to the same effect, but in a much more expressive manner, *by being made a curse for us.* Does not this evidently denote both a commutation of persons, and a translation of punishment? *He* suffered, who was innocent; not *we*, who are guilty.—He also suffered that very sentence, which the law denounced on us. For, it is written, *Cursed is every one that continueth not in all things* †; to this we were obnoxious. It is written again, *Cursed is every one that hangeth on a tree* ‡; to this CHRIST submitted. Now if CHRIST endured *that* very curse, which we deserved: if, by this means, he delivered us from *all* malediction: either this must be suffering in *our* stead ||, or else nothing can be called by that name.

Shall

* Gal. iii. 13.

† Deut. xxvii. 26.

‡ Gal. iii. 13.

|| “This (says Dr. South, in his smart manner) is spoke so plain and loud by the universal voice of the whole book of GOD, that scripture must be crucified as well as CHRIST, to give any other tolerable sense of the expressions.”—And not scripture only, but the common import of language. What says Mezentius? when his son, interposing in his behalf, is slain by Aeneas.

Shall I descend lower still, and refer our point to the determination of *illiterate* men?—Ask any of your serious tenants, what ideas arise in their minds, upon the perusal of the aforementioned texts?—I dare venture to foretel, that, artless and unimproved as their understandings are, they will not hesitate for an answer. They will neither complain of obscurity, nor ask the assistance of learning. But will *immediately* discern, in all these passages, a gracious REDEEMER suffering in their stead; and, by his bitter, but expiatory passion, procuring the pardon of their sins.—Nay farther; as they are not accustomed to the finesses of criticism, I apprehend, they will be at a loss to conceive, how it is possible to understand such passages in *any* other sense.

Say not, this is an improper appeal; or these are incompetent judges. The scriptures were written for *their* edification; not to exercise the ingenuity of subtle disputants, but to instruct the meanest of mankind in the way of salvation. Therefore, on fundamental articles, we may assuredly conclude, the expression will be easy, and the doctrine perspicuous: so that *he who runs may read, and the way-faring men, though fools**, shall

*Pro me hostili paterer succedere dextra
Quem genui? Tuane hac genitor, per vulnera servor?
Morte tuâ vivens?*

Here, the father is *saved* by his son's wounds; *lives* by his son's death. How, and in what manner? By a substitution of one instead of the other; by the son's *suffering*, what must otherwise have fallen upon the father.—Should the Socinian interpreters try the same experiment on these lines of Virgil, which they make upon passages of a parallel signification in scripture; is there a critic in the whole world that *could approve*, that *could endure*, such flagrant violations of grammar, sense, and taste?—Yet I believe, there is no sincere Christian, but would readily and gratefully say;

*Pro me ultrici succedere dextra
Dignasti. Tua, CHRISTE DEUS, per vulnera servor;
Morte tuâ vivens.*

* Isai xxxv. 8. The word *fools*, seems to denote persons of *slow* understanding, and *dull* apprehension; as Luke xxiv. 25. Or else it signifies those, who, for want of a cultivated education and the improvements of literature, are *accounted* fools by the sons of science; as 1 Cor. i. 27.

not err therein.—And, though I am far from undervaluing the aids of literature, yet, upon these momentous subjects, which are inseparably connected with our eternal felicity, I cannot but regard the *common sense* of plain, honest, humble Christians, as the very best of critics.

Ther. It has been said by a *learned* critic, that vicarious punishment or suffering, gives us too low ideas of the SON of GOD, as it sinks them to the pain and suffering of a malefactor, the very meanest idea we can have of them.

Asp. Be the idea ever so mean, it is plainly suggested by the word of prophecy; and fully supported, by the attestation of sacred history. In *that* it was foretold, and in *this* it is recorded, that *he was numbered with transgressors* *.—And not only by his accusers, who called him a glutton, a drunkard, a seducer of the people. Not only by his executioners, who led him forth to die with malefactors, and crucified him between two thieves. But by his almighty FATHER also. By him CHRIST *was made sin* †: by him the only begotten SON was treated as a transgressor: by *his* hand and *his* counsel ‡ delivered he was, to endure the vengeance due to the vilest miscreants.

Yes, my dear Theron; that glorious PERSON whom the highest angel adores, “suffered, as if he had been the criminal, the pain and punishment, which we, or equivalent to that which we, the real criminals, should have suffered.”—If, to consider this, gives us a low idea; if, to suffer this, was a deep abasement; how exceedingly *high*, and how immensely *grand*, is the goodness and the grace manifested therein! The lower you draw the arrow on the string, the loftier flight it makes in the sky. And the greater our LORD’s humiliation for us, the more wonderful and adorable his love to us.

Ther. As there cannot be a vicarious guilt, or as no one can be guilty in the stead of another, so there cannot be a vicarious punishment, or no one can be punish-

* *Isai. liiii. 12. Luke xxii. 37.*

‡ *Acts iv. 28.*

† *2 Cor. v. 21.*

ed instead of another. Because punishment, in its very nature, connotes guilt in the person who bears it.

Asp. If you mean by guilt, the consciousness of having committed a sin, and the internal defilement consequent upon it, we never suppose *such* a vicarious guilt. It is not so much as intimated, that CHRIST was stung with the remorse, or stained with the pollution, of the adulterous David, the perfidious Peter, and the persecuting Saul. But that he was treated by the righteous GOD, *as if* he had perpetrated these, and all the crimes of all believers, either in the past or succeeding ages.

If by guilt you mean (what, I think, is the true meaning of the word) the *charge* of a criminal action, and the *obligation* to suffer penalty, your assertion is nothing more than begging the question. It nakedly affirms the very thing in debate. And bare affirmations, unsupported by evidence, are seldom admitted as decisive proofs.—We, on the other hand, are inclined to believe, that all our criminal actions were charged upon CHRIST; and that he suffered the punishment, which they deserved. The former of these, is not so properly called vicarious, as *real guilt*; resulting from sins, committed by one, imputed to another. The latter we readily allow to be *vicarious punishment*, sustained in their stead, whose sins were imputed.—For both these points, we have the authority of truth itself, speaking in the scriptures. *The LORD laid on him the iniquities of us all*; here is the imputation. *CHRIST has redeemed us from the curse of the law, being made a curse for us*; here is the vicarious punishment. And you know; to what casuists we submit the interpretation of these texts—common sense, and an honest heart.

Ther. Is not this *shocking* to suppose? *horrid* to affirm? If sin was really imputed to CHRIST, and guilt is the result of such imputation, then punishment was his due—justice might insist upon it—and he could not escape it.

Asp. To suppose this, is so far from shocking my apprehension, that it appears, even on your own principles, right and necessary.—*Right*, because punishment, as you yourself have declared, always connotes guilt; I would

would add, arising either from crimes committed, or from crimes imputed. Indeed, the sufferings of CHRIST could not be of a *penal* nature, unless he endured them as under a charge of sin, and in a state of guilt.—It is *necessary* to suppose this, otherwise how will you vindicate the justice of GOD? He bid his sword awake, and smite * the blessed JESUS. But shall the JUDGE of all the earth do wrong? Shall he smite, where there is nothing but innocence? No sin, either personal or imputed? That be far from him! The thought be far from us!

Whereas, upon this supposition, it becomes a *just* and *righteous* thing, that GOD should inflict the most rigorous punishment; or, as the apostle speaks, should *condemn* and punish *sin in the flesh* † of his SON.—I do not know, but this might be the cause of our LORD's silence, when he was accused at Pilate's bar, and at Herod's judgment-seat. It is probable, he considered himself as standing before a higher tribunal; and responsible to eternal Justice, for the crimes of all his people. In this situation, and in this capacity, clear himself of *personal* demerit he could; clear himself of *imputed* iniquity he could not. *Therefore* he was dumb; like a convicted and guilty person, he opened not his mouth. For though, as the SON of the most high GOD, glory and immortality were his undoubted right; yet, as SURETY for sinful men, tribulation and death were his condisign portion.

And why should this be thought shocking? It is not the least derogation to the transcendent excellency of CHRIST. It casts not the least stain on the unspotted sanctity, either of his nature, or his life.—To bear sin, as a voluntary surety, is infinitely different from committing it, as an actual transgressor. To say, that CHRIST was punished for any misconduct of *his own*, would be false, impious, and horrid. To say, that he was charged with *our* sinful omissions and commissions; that he endured the punishment due—in the plain and full sense of the word *due*—to them all; is so far from being injurious to his dignity, that it pays the

* Zech. xiii. 7.

† Rom. viii. 3.

proper honour to his *mediatorial* undertaking. It pays him the honour of—the highest obedience to his FATHER's will—the deepest humiliation of his own illustrious person—and the most boundless benevolence to mankind.

Ther. GOD is love Aspasio, all love. Whereas you would—

Asp. —not often interrupt a friend's discourse. But I cannot forbear interposing a query, on this occasion.—Is there, then, no *just displeasure* in the DEITY? What meaneth that solemn denunciation of the supreme LAWGIVER? *The anger of the LORD shall smoke against such a man**.—What meaneth that awful declaration of the apostle? *The wrath of GOD is revealed from heaven, upon all ungodliness and unrighteousness of men*†.—Or, in what sense are we to explain that alarming interrogatory of the prophet? *Who can stand before his indignation*‡?—Whence could those avenging visitations proceed, which destroyed Sodom and Gomorrah with a tempest of fire||? Which swept away so many thousands of the polluted Israelites with a raging pestilence§? And consigned over so many millions¶ of rebellious angels to chains of darness?

Surely, Theron, if there be any determinate signification in language; if any lesson to be learnt from the most tremendous judgments? it is, that the LORD, though free from all the discomposure of passion, is ne-

* Deut. xix. 20.

† Rom. i. 18.

‡ Nah. i. 6.

|| Gen. xix 24.

§ Numb. xxv. 9.

¶ *Millions*—The number of the fallen angels is no where specified; and the veil sits deep upon the spiritual world; so that we can see no farther, than Revelation has discovered. Yet, I think, there is sufficient room to ground a conjecture, upon the reply which one of those execrable apostates made to our LORD. *My name is Legion*; (a word signifying a great multitude, five or six thousand) *for we are many*. If so many were employed in tempting and tormenting a single person, what armies, what myriads of those invisible enemies, must exist through universal nature!—It is an alarming thought; should make us fly to our divine PROTECTOR, and almighty DELIVERER. See Mark v. 9. and 2 Pet. ii. 4.

vertheless *angry with the wicked**; and will make impenitent offenders feel the effects of his holy indignation.

Ther. Does not your doctrine represent the all-merciful GOD, as a *rigorous* being? Who, when once displeased, will hardly be pacified? Whereas, the LORD himself declares by his prophet; *fury is not in me.*—Men of satyrical wit would be apt to insinuate, that you had mistaken JEHOVAH for Moloch; and was erecting a Christian church in the valley of the son of Hinnom.

Asp. We take our representations of GOD, not from the vain conjectures of men, but from the records of infallible truth. There he is described, as a *righteous* GOD; a *jealous* GOD†; and, to incorrigible sinners, a *consuming fire*‡.—Though wonderfully condescending, yet transcendently majestic. Inasmuch, that none of the fallen race are permitted to approach his throne, but only through the intervention of a great MEDIATOR§.—Though unspeakably merciful, yet inflexibly just. Inasmuch that, without shedding of blood, even the blood of a PERSON higher than the heavens, there is *no remission* § of any offences.

When the LORD says, *fury is not in me* ¶, the words have a peculiar reference to his church: which, in a preceding verse, he had described as a *vineyard of red wine*. From his church, from his own people, his fierce anger is turned away, on account of the satisfaction made by their SAVIOUR. Though his own people are the objects, not of his indignation, but of his love, let no ungodly wretches audaciously presume. It is not so with them. They are *the briars and thorns***, mentioned in the next clause: cumberers of the ground, unprofitable and noxious. Them he warns; them he challenges; *Who will set them in battle against me?* Let them come on;

* Psal. vii. 11. Dent. ix. 8.

† Exod. xx. 5.

‡ Heb. xii. 29.

§ John xiv. 6.

§ Heb. ix. 22. Heb. vii. 26.

¶ Mai. xxvii. 4.

** There is a fine contrast between the *vines* and the *thorns*; at the same time a regular continuation of the metaphor. As nothing is more common, than to see the latter shooting up amidst the former: so nothing is more common, than to have hypocrites intermingle themselves with believers.

they shall find it a fearful thing, to fall into the hands of the living GOD.—Nay; he will not stay for their approach: *I will march against them**, is his threatening; *I will pass through them; I will burn them together.*—This will certainly be the case, if not in the present, yet in a future world. When once the master of the house is risen up, and has shut to the door, mercy is gone for ever. Then nothing must be expected, nothing will then be experienced, but *vengeance and fiery indignation, to devour the adversaries of the gospel.* GOD will then execute judgments, on every soul of man, that has persisted in evil. With such awful severity will he execute them, as shall cause heaven to adore, and hell to tremble.

Yet in all this, there is not the least tincture of *that outrageous temper*, which in man we properly call fury. *In man* fury implies an immoderate degree of resentment, which will hearken to no reasoning, and accede to no terms. The gospel account proves, even to a demonstration, that this has no place in the divine nature. So far from it, that GOD, though highly provoked, has *provided* an atonement—has made *overtures* of reconciliation to his disobedient creatures—has even *befought* † a guilty world, to accept of forgiveness. This is the purport of that gracious invitation, which follows in the prophet. *Let him, let the wicked man, take hold of my strength*: let him fly to my crucified SON, who is the power of GOD for the salvation of sinners; cleaving to his merits by faith, as some poor delinquent to

* *JUDEN.*

† 2 Cor. v. 20. It was an instance of singular compassion in the blessed GOD, that, though offended with Job's friends, he admitted of a sacrifice, and directed them to an intercessor, both typical of CHRIST JESUS. But what unparalleled condescension, and divinely tender mercies, are displayed in this verse? *As though GOD did beseech you by us: We pray you in CHRIST's stead, be ye reconciled to GOD*—Did the judge ever beseech a condemned criminal to accept of pardon? Does the creditor, at any time, beseech a ruined debtor, to receive an acquittance in full? Yet our almighty LORD, and our eternal JUDGE, not only vouchsafes to offer these blessings, but invites us—intreats us—with the most affectionate importunity beseeches us—not to reject them!

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the horns of the altar*. Thus *he shall make peace*; all his iniquities shall be forgiven, and all my displeasure shall be pacified.—So that the insinuations of your satirical gentlemen, are as egregiously mistaken, as they are shockingly worded.

You are a man of sense, Theron; and esteem that character, far above the idle reputation of a wit. As such, let me ask you seriously; Is it not for the honour of the divine MAJESTY, to exercise justice, as well as mercy? Always to pardon, and never to punish, would be *tameness*, rather than benignity; a renunciation of holiness, rather than a display of goodness.—Or, can it be right in us, so extravagantly to magnify the amiable, as to depreciate, nay even annihilate, the *awful* attributes of the DEITY?—This, says a poet, is the theology, not of Christians, but of infidels;

*Who set at odds heaven's jarring attributes,
And with one excellence another wound;
Maim heaven's perfection, break its equal beams,
Bid mercy triumph over—GOD himself,
Undeified by their opprobrious praise:
A GOD all mercy is a GOD unjust†.*

Ther. But we have lately been told, that the particular grace of the LAWGIVER is not obstructed by any demands of law and justice. For he can set them aside.

Asp. What! Set aside a law, which is holy, righteous, and good!—Set aside a justice, which is eternal, inflexible, and infinite!—St. Paul gives a very different solution of this difficulty. He tells us—not that GOD *set aside* his law and his justice—but that *he set forth* the blessed JESUS *for a propitiation*. With this express design, *that he might declare his righteousness†*; might demonstrate, not only his clemency, but his justice; &c.

* This is the precise idea included in the original *ἰπνῆ*; and the idea is as comfortable, as the image is expressive. *Isai. xxvii. 5.* *1 Kings i. 50.*

† Night Thoughts, N. IV.

‡ Rom. iii. 25;

ven that *vindictive* justice, whose nature is, to abhor, and whose office, to punish sin.

This seems to be the import of the word *righteousness*, in the present connection. And more than seems, if we consult the following verse. *To declare, I say, at this time his righteousness; that he might be just**, evidence himself to be strictly and inviolably righteous, in the administration of his government; even while he is the all-forgiving gracious JUSTIFIER of the sinner, *that believeth in JESUS*.—According to this plan, *mercy and truth meet together; righteousness and peace kiss each other†*. All the attributes harmonize; every attribute is glorified, and not one superseded, no, not so much as clouded.

Ther. If some are verging to one extreme, are not you inclining to the other? Our ears tingle, and our blood runs chill, at the very thoughts of so severe a vengeance, executed on an object so worthy and illustrious.—Besides, how can we suppose, that the beneficent CREATOR and PRESERVER of men, should take pleasure in the sufferings of the most unblameable person that ever existed? Especially, since he himself has made this tender declaration; *I will have mercy, and not sacrifice‡*.

Asp. A tender declaration indeed it is: signifying, that GOD is better pleased with the duties of humanity and charity, than with the most costly and pompous train of sacrifices. Nay, that he will even dispense with the observance of *his own* ceremonial institutions, when they interfere with our exercise of beneficence *one to another*. Thus resigning (so admirable is his goodness!) the services due to himself, for the benefit and comfort of his creatures.—But this has no sort of relation to the death of CHRIST. In which mercy and sacrifice, were not disjoined, but united. Which had, therefore, eve-

† Rom. iii. 26. The attribute of justice *must* be preserved inviolate. And inviolate it *is* preserved, if there was a real infliction of punishment on our SAVIOUR. Nothing else can thoroughly clear up this great evangelical paradox—JUST, YET JUSTIFIER OF THE UNGODLY.

‡ Psal. lxxxv. 10.

‡ Matt. ix. 13.

ry requisite, to make it most perfectly acceptable to the KING of heaven.

We are assured by a prophet, That *it pleased the LORD to bruise* his holy child JESUS. GOD not only gave up his SON to sufferings, but gave him up with a divine complacency*.—In like manner, the blessed JESUS addressed himself to the dreadful task, not only without reluctance, but with the utmost alacrity†. *I delight to do thy will*, was the language of his soul.—Should you ask, how could the SON take pleasure in undergoing, or the FATHER in inflicting, the most agonizing sorrows? I answer, on account of that grand series of advantages, which, resulting from thence, will extend—upwards to heaven—downwards to earth—forwards through eternity.

“ A severe vengeance, you say, such as makes ou,

* *Divine complacency*.—This is the idea included in the original word קָרַח Isai. liii. 10. Which is but poorly and faintly represented by the Βασιλαί of the Septuagint. It corresponds with the vigorous phrase, used by the voice from heaven, εὐδοκῆσα, Matt. iii. 17. Or, it may be very exactly translated by St. Paul's beautiful expression, εὐαριστίαι, Heb. xiii. 16.—In conformity to this sentiment, the great JEHOVAH is said to smell a sweet savour, or a *savour of rest* קָרַח קָרַח in those sacrifices, which prefigured the crucified JESUS, Gen. viii. 21.

† *Utmost alacrity*.—There is no inconsistency between this assertion, and our LORD's supplication; FATHER, *if it be possible, let this cup pass from me: nevertheless, not my will, but thine be done*. Φωνή, says Origen, ἔμμενον ἐνδεδυκός, εὐαρισταίμην δὲ τοῖς συνβαινέσσι. This was the voice, not only of resignation, but of acquiescence and complacency.—Such a deprecatory request, put up with so much earnestness, yet with so much submission, betrayed not any weakness of mind it only shewed the reality of our LORD's manhood: that his sensations were exactly like ours: that he affected no stoical apathy, but willingly endured, not proudly despised, tribulation and anguish. It demonstrated likewise, beyond the power of description, the extreme severity, and almost insupportable weight, of our REDEEMER's affliction.

His tender love to mankind, and fervent zeal for his FATHER's glory, prompted him to *desire* these sufferings. His invincible resolution and unequalled magnanimity, emboldened him to *meet* them, with a generous ardour. Yet they were so terrible, that his nature, being human, could not but *recoil* a little, at their approach; and, had it not been divine also, must inevitably have *sunk* under the load.

“ ears

“ears to tingle.”—This is the very thing intended, to awaken and alarm presumptuous offenders. That they may see their horrid guilt; see their extreme danger, and trifle no longer with the only method of reconciliation. A method, calculated to strike the deepest terror, even while it cherishes the brightest hope—strike the *deepest terror*, on every persevering sinner—while it cherishes the *brightest hope*, in every returning transgressor.

Ther. If one of my servants had affronted or injured me; I should, upon his submissive acknowledgement, forgive his fault, and not insist upon satisfaction for the wrong. Will you make the FATHER of compassions, more inexorable in his nature, more rigid in his demands, than a human *master*.

Asp. When you have a servant, that owes his being to your power; that has received innumerable benefits from your bounty; yet has offered you innumerable affronts, all attended with the most aggravating circumstances, and all in *defiance* of the *most righteous* threatenings—When you are possessed of immortal majesty, and incomprehensible perfection; when truth inviolable, and justice inflexible, are essential to your character—Then, Theron, the parallel will hold good; and *your* conduct shall be a pattern for the procedure of THE MOST HIGHEST.

Till then, you and I must be willing to forgive, because GOD has made it our bounden duty; and because we have incomparably more to be forgiven by the JUDGE of the world, than we can possibly remit to our fellow-creatures. In the mean time, you will allow the great JEHOVAH, who is *glorious in holiness*, to communicate his heavenly favours, after a manner becoming himself. On such *august* and *honourable* terms, as shall maintain the rights of his universal government, and manifest the consummate, the infinite rectitude of his nature.

Ther. Might not GOD have cancelled our transgressions, and received fallen men into his favour, without any propitiation?—To deny this, would be to limit the HOLY ONE of Israel? and impose conditions

tions on that uncontrollable Sovereign, *Who giveth not account of any of his matters.*

Asp. We need not embarrass ourselves, by entering upon inquiries, which may seem to lie beyond the limits of human understanding. Enough for us to know, that this propitiation was *absolutely necessary*, with regard to the first covenant. For, as GOD had solemnly declared, *In the day thou eatest thereof, dying thou shalt die*; his truth and justice stood engaged to execute the threatening. And no second Adam could restore the first, but by taking this curse upon Himself.

*Die man, or justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death*.*

Therefore the divine JESUS, who lay in the bosom of the FATHER, and knew the counsels of heaven, said; *The son of man must be lifted up** on the cross. From which it appears, that a propitiation was indispensably requisite.—Because, it was expressly foretold by the ancient prophets (and the scripture cannot be broken) that the MESSIAH *should be cut off out of the land of the living*.—Because, a variety of types, and a multitude of sacrifices, *prefigured* his death. One of the types, pointed out the very manner of his suffering; and *all* the sacrifices, detached from their de-

* MILTON, Book III. 210.

* John iii. 14. *Δι τού*, &c. The same expression is used, Luke xxiv. 26.—Perfectly conformable to this leading truth, is the current language both of the law and of the gospel. Under the law, GOD himself protests; *I have sworn, that the iniquity of the house of Eli shall not be purged* בובה ובמנחה *with slaughtered-offering, or with meat offering for ever*; that is, no kind of oblation shall be accepted; the guilt shall never be expiated, 1 Sam. iii. 14. Under the gospel, the apostle forewarns; *If we sin wilfully, by a final apostacy from CHRIST, the e remaineth no more sacrifice for sins*; they are, to such persons, and in such circumstances, absolutely irremissible, Heb. x. 26.—Which phrases are evidently connected with, and founded on, this grand doctrine; that the appointed, the only way of obtaining pardon from the righteous GOD, is, by the intervention of an expiatory sacrifice.

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pendence on this great oblation, would have been beggarly elements—mere, unavailing, empty ceremonies.

I apprehend, it is no limitation of the uncontrollable SOVEREIGN, to suppose him incapable of acting otherwise, than in perfect and perpetual consistency with himself.—Neither is it any infringement on his absolute sovereignty, that He *cannot but* order all affairs, for the honour of his justice, his fidelity, and each of his exalted perfections.—This is the very thing, which the sacred writers express in their plain but strong language; *GOD who cannot lie* * : *He cannot deny Himself* †.

Ther. GOD is often said to *forgive* our sins; particularly, in that sublime passage, where He proclaims his name to Moses. *The LORD, the LORD GOD, merciful and gracious, long-suffering, abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin.* Now, forgiveness is a free thing. Freeness is implied in the very nature of pardon. Take away the former, and you destroy the latter.—If an equivalent be given, pardon is no longer pardon, but a *purchase*. Forgiveness ceases to be an act of grace, and becomes the payment of a debt.

Asp. The text you quote is truly sublime, and equally comfortable. But you forget to mention one article of very great moment, which closes and completes the glorious character. Which seems added on purpose, to prevent any wrong apprehensions of the DEITY, and to guard against all abuse of the doctrine. *He will in no wise clear the guilty* ‡.—GOD will not, on any

* Tit. ii. 2.

† 2 Tim. ii. 13.

‡ *He will in no wise clear the guilty*, Exod. xxxiv. 7. This text is not without its difficulty, especially in the original.—Stenches interprets the words, *Et innocens non erit sine piaculo*: He shall not be acquitted without a piacular sacrifice.—I think, they may be translated, with a little more propriety and exactness, thus; *Pardoning iniquity, transgression, and sin, וְלֹא יְחַקֵּר אֲשֶׁר לֹא יְחַקֵּר* though he will by no means let it go unpunished, meaning *sin*: which is the immediate antecedent; is expressed in the three preceding words; and may very properly be referred to in this clause. Then the sense will be, as follows; “ Though GOD pardons sin, yet it shall not go unpunished.”

any consideration whatever, absolve the obstinate, persevering, irreclaimable offender: neither will He acquit any of the guilty race, absolutely, unconditionally, or without such a satisfaction, as may repair the honour of his injured law.

We have redemption through his blood, says the apostle, *even the forgiveness of our sins* *. It is forgiveness, you see, though bought with a price. It is remission, though procured by blood.—It is free, with regard to that sovereign BEING, who pardons. For, He was under no obligation to *admit* of a propitiatory sacrifice; but might, without any diminution of his dignity, have left all mankind to perish in their sins.—It is free, with regard to the obnoxious creatures, who are pardoned. For, it is vouchsafed, without any satisfaction demanded at *their* hands, or any penalty inflicted on *their* persons.—It is in this respect also free; that an interest in the great atonement is granted to us, without the least merit, or any *deserving* qualifications of our own.

In all this, GOD is not only merciful, but most tenderly and inexpressibly merciful. And will any one calumniate this majestic and venerable method of exercising mercy? Because provision is made for the equal glory of truth and holiness?—Calumniate! Surely, it becomes us to admire and adore, saying with the Psalmist; *Justice and judgment are the habitation of thy throne* *. Justice satisfied, and judgment fully executed, in the person of the MEDIATOR, are the basis or foundation of thy throne. The foundation, on

“punished. He will certainly inflict his righteous vengeance, and “exercise his punitive justice, though not on the sinner, whom “He spares; yet on the SURETY, whom He has provided.”—

In the same manner Cocceius renders the passage, *Et non exercens impunitatem*; and expounds it much to the same purpose.—We have this very word, in the same remarkable construction, Jer. xxx. xi. וְנִקָּה לֹא אֲנִי; which is translated, *I will not leave thee altogether unpunished*. Which precisely signifies, *Abjolving I will not absolve thee*; and, according to our manner of speaking, imports, *I will by no means acquit thee, as innocent*.

• Eph. i. 7.

† Psal. lxxxix. 14. The original מִבְּנֵי signifies a *basis*, or *support*. Which, when applied to a *throne*, is evidently more proper than the word *habitation*.

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which thy throne of grace is erected, and from which all its administrations proceed.

Ther. Does not your notion of a propitiatory sacrifice, derogate from the goodness of the Almighty FATHER; and transfer all our obligations to the incarnate SON?

Asp. Is there not goodness, in *allowing* a substitute to suffer in our stead?—Is there not still greater goodness, in *providing* a substitute for us, without any solicitation on our part?—Is there not the very highest exertion of goodness, in devoting a dear, an only, an incomparably excellent SON; in devoting HIM to the dreadful purpose?—This marvellous scheme, far, very far from obscuring, most illustriously displays, the superabundant loving-kindness of the FATHER.

GOD *so loved the world*, apostate and polluted as it was—*How did he love it?* To a degree, unutterable by any tongue; inconceivable by any imagination; and only to be expressed by the infinitely precious effects. *Loved it so, that He gave his only-begotten SON, that whosoever believeth on Him should not perish, but have everlasting life**. And does this derogate from the goodness of the Almighty FATHER? Not barely to give pardon and life, but to give them through the hands, nay, through the wounds, the agonies, the death of his divinest, dearest SON!

Such privileges, vouchsafed in any way, must challenge the devoutest acknowledgments. But, when attended with this additional demonstration of favour, they inflame us with gratitude, and transport us with admiration. They not only manifest, but † *commend*

* John iii. 16.

† Rom. v. 8. *Συνιστοι*. It seems to be an image taken from the practice of *tradesmen*. Who, in shewing their goods, point out and enlarge upon their excellencies; setting in the clearest light, whatever may bespeak their worth, or recommend them to the purchaser.—Perhaps, it may allude to the custom of sending, with some favourite and worthy person, *recommendatory letters*. In which his good qualities are described; and every thing is mentioned, that may embellish his character, and render his presence respectable. In this sense St. Paul uses those nearly related words, *ὑποστήμι, ὑποσινισκω*, 2 Cor. iii. 1.

the divine love : they shew it to the greatest advantage ; shew it in the utmost perfection ; with every circumstance of grand recommendation, and high endearment.—By this means, blessed GOD, Thou hast unspeakably enhanced thy benefits ! Thou hast rendered them, though invaluable in *themselves*, exceedingly more so, by the *manner* of conferring them !

Ther. Again in your elevations, Aspasio ?—The world, you know, is grown very rational and inquisitive ; will admit nothing, but upon clear evidence, and full conviction. We expect, therefore, in all religious inquiries, not the flights of fancy, or the fallies of zeal ; but a sobriety of reason, and solidity of argument.

Asp. The world, rational as it is, seems, by the taste of the present age, no enemy to works of fancy. The world, therefore, may not be displeased with an affecting story. And a story, suitable to the occasion, just occurs to my mind. Such as may serve to shadow forth, though very *faintly*, the surpassing benignity and grace of our crucified LORD.

A certain Asiatic queen, departing this life, left behind her three accomplished sons ; all arrived to years of maturity.—The young princes were at strife, who should pay the highest respect to their royal mother's memory. To give scope for their generous contention, they agreed to meet at the place of her interment ; and there present the most honourable gift, they knew how to devise, or were able to procure.—The *eldest* came, and exhibited a sumptuous monument ; consisting of the richest materials, and ornamented with the most exquisite workmanship.—The *second* ransacked all the beauties of the blooming creation ; and offered a garland of such admirable colours, and delightful odours, as had never been seen before.—The *youngest* appeared, without any pompous preparation ; having only a crystal basin in one hand, and a silver bodkin in the other. As soon as he approached, he threw open his breast ; pierced a vein, which lay opposite to his heart ; received the blood in the transparent vase ; and, with an air of affectionate reverence, placed it on the tomb.—The spectators, struck with the sight, burst into a

shout of general applause; and immediately gave the preference to this last oblation.

If it was reckoned such a singular expression of love, to expend a *few* of those precious drops, for the honour of a parent; O! how matchless! how ineffable was the love of JESUS, in pouring out *all* his vital blood, for the salvation of enemies!

Ther. My greatest objection is still to come.—If CHRIST suffered in our stead; he must suffer *that* very punishment, which was due to our iniquities. This your orthodox divines affirm to be incomparably worse than bodily death; to be nothing less than the everlasting displeasure of GOD.

Asp. The punishment due to our iniquities, was shame, death, and the divine wrath.

As for *shame*—Was ever shame, like that shame, which our despised REDEEMER bore?—Though prince of the kings of the earth, yet born in a stable, and laid in a manger.—When an infant, exiled from his own country, and a vagabond in a foreign land.—When engaged in the discharge of his ministry, accused of the most flagitious crimes, and branded with the blackest names.—When brought to his exit, apprehended as a thief; condemned as a malefactor; nay, the vilest of malefactors, a robber and a murderer, is preferred before him.—His executioners poured contempt upon all his venerable offices. As a *king*, they ridiculed him, by putting a mock-sceptre into his hand; and crowning him with ragged thorns*, instead of a royal diadem. They vilified his *prophetic* character, by hood-winking his eyes; striking his blessed head; and then asking, in cruel derision, *Who it was that smote him*†. They cast reproach upon his

* To have crowned the blessed JESUS with *straw*, would have been a vile insult, and treating him like an ambitious madman. But to crown Him with *keen, pungent, lacerating* thorns, was adding cruelty to their insults; unheard of barbarity to the most contemptuous mockery. Matt. xxvii. 29.

† Scornfully insinuating, that his sacred prophetic office was fit for nothing, but to serve such despicable purposes, Matt. xxvi. 68.

priestly undertaking, when they sharpened their tongues with malicious irony, and shot out those bitter words; *He saved others, Himself he cannot save* *. To render his infamy as public, as it was shocking, they hung Him on a tree, and exposed Him, defiled as He was with spitting, and disfigured with wounds, to the gazing eyes and contumelious scoffs of numberless spectators.

If you doubt, whether CHRIST sustained the *wrath* of GOD, let us follow Him to the garden of Gethsemane. A scene, which I would always recollect, when I walk along the fertile vale, or expatiate amidst the flowery garden †, or enjoy the delights of any rural retirement.—He had no remorse, to alarm his spotless conscience; yet fearfulness and trembling came upon him. No violence was offered to his sacred person; yet a horrible dread overwhelmed him.—He was anointed with the oil of gladness, above his fellows ‡. Yet so intense was his affliction, that it fetched tears || from his eyes, and forced that melancholy cry from his lips; *My soul is sorrowful; exceeding sorrowful; sorrowful even unto death* §.—'Twas night, cold night; and though our Divine MASTER lay prostrate upon the earth, amidst the fall of chilling dews, He *swet*—He *swet blood*—Yea, so sore was this strange, unseen conflict, that He *swet great drops* of blood; *running down*, in reeking streams, to the ground.—What cause, what adequate cause, can be assigned for this amazing anguish? None but the wrath of his Almighty FATHER. Who was now become an inexorable JUDGE; treated Him no longer as the SON of his love, but as the SURETY for unnumbered millions of guilty creatures.

Ther. Was it possible, that the innocent and holy JESUS, the *dearly beloved* SON of GOD, should become an object of His FATHER's wrath?

* Matt. xxvii. 41.

† Alluding to the evangelist's description of *Gethsemane*, who represents it as a garden; and to the etymology of the word, which signifies a *fat* or *fruitful valley*, גת שמנים John xviii. 1. Matt. xxvi. 36.

‡ Psa. xlv. 7.

|| Heb. v. 7.

§ Matt. xxvi. 38.

Ass. It was not only possible, but unavoidable and necessary. *Unavoidable*, with respect to the divine holiness; *necessary*, for the procurement of our redemption.—Sin was charged upon CHRIST; all the sins of all believers, in all ages and places of the world. And could the infinitely righteous GOD behold such a deluge of iniquities, (those abominable things, which He hateth) without expressing his displeasure? Or could the blessed JESUS be punished, *truly* punished for them, without any painful sensation of their horrid evil, and of that tremendous indignation which they deserved?

If this was not the case, who can maintain the *dignity* of his conduct, during the agony in the garden?—Was there no pouring out of the divine displeasure? Then his behaviour in that hour of trial, did not equal the intrepidity of the three Hebrew youths; who continued calm, and without the least perturbation, while the furnace was heated into seven-fold rage*.—But if this was the time, in which, (no created arm being strong enough to give the blow) *it pleased the LORD to bruise him*†; if this was the time, in which the most high GOD *bent his bow like an enemy, and stood with his right-hand as an adversary*‡; it is easy, very easy to account for the prodigious consternation of our REDEEMER. No wonder that his heart, though endued with otherwise invincible fortitude, should become like melting wax. For, who knoweth the power of *that* wrath, at which the pillars of heaven tremble ||?

Ah! Theron; the vinegar and the gall, which they gave Him to drink, were not half *so bitter*, as the cup of his FATHER's wrath. Yet, for our sake, He drank it off to the very dregs.—The nails, that pierced his hands; the spear, that cleft His heart; were not half *so sharp*, as the frowns of his eternal FATHER's countenance. Which, for our consolation, He patiently submitted to bear.—He was rent

* Dan. iii. 16, 17, 18.

† Isai. liii. 10. The prophet says not, *It pleased the LORD*; that wicked men should bruise him; but, *It pleased the LORD himself to bruise Him.*

‡ Lam. ii. 4.

|| Job xxvi. 11.

with wounds, and racked with pain; his bones were dislocated, and his nerves convulsed; a thousand thorny daggers were planted in his temples, and life flowed out at ten thousand gushing veins. Yet this, all this was *gentle*, was *lenient*, in comparison of those inexpressible agonies, which penetrated his very soul. The former, drew not a single complaint from his mouth: the latter, wrung from his breaking heart that passionate exclamation; *My GOD! My GOD! why hast Thou forsaken me?*—Astonishing words! Surely, a distress, beyond all imagination grievous*, uttered them. Surely, the vengeance, not of men, but of heaven itself, extorted them. Every syllable of which speaks, what the mourning prophet describes; *Is it nothing to you, all ye that pass by! Behold and see! if there be any sorrow like unto my sorrow, wherewith the LORD hath afflicted me, in the day of his fierce anger†.*

Here, now, is *our* whole punishment endured; the shame of the cross, and the sorrows of death; the suspensions of the ALMIGHTY's favour, and the terrible sensations of his wrath.

Ther. Be it so. Yet all this amounts to no more, than part of payment. For, these sufferings were transient; *temporary* only, not *eternal*. Therefore, the

* To heighten our idea of this distress, the evangelists make use of the *most forcible* words—*ἡρξάτο ἐκθαμβησθαι*, He was seized with the *most alarming* astonishment—*ἀδημονεῖν*, He was overwhelmed with *insupportable* dejection—*περικλυπῶν*, He was *besieged* on all sides, as it were, with an army of *invading sorrows*—He *wrestled*, amidst strong cries and tears, not only with the malice of men, and rage of devils, but with the infinitely more dreaded indignation of GOD: He wrestled even unto an *agony* of spirit, *ἢ ἀσπνία*. All these circumstances of horror and anguish, constitute what a celebrated poet very justly styles,

A weight of woe more than ten worlds could bear!

The critic, probably, will admire the propriety and beauty of this line. Which, composed of nothing but monosyllables, and clogged with the frequent repetition of a cumbrous consonant, makes the sound remarkably apposite to the sense.—May we all be *sacred critics*! Have, not only a refined taste, to relish such elegancies of composition; but an awakened heart, to feel the energy of such important truths!

† I. am. i. 12.

main circumstance, the most bitter ingredient, was wanting.

Asp. In the estimate of divine justice, and in point of penal satisfaction, they were equivalent to our endless punishment *. Especially, if we consider the severity of the sufferings, and the dignity of the SUFFERER.

The *severity* of the sufferings.—Let me illustrate this point by a comparison. At the last day, all those fierce eruptive flames, which have raged in *Ætna*, in *Vesuvius*, and in every other burning mountain throughout the world—All those confined subterranean fires, which have so terribly shaken the foundations of *Jamaica*, *Sicily*, and *Constantinople*—In a word; the whole element of fire, however employed through all the revolutions of time, wherever diffused through all the regions of the globe, will then be collected from all quarters, and burst forth in one vast, resistless, general conflagration. In *some such* manner, all that wrath, which was due to the innumerable multitude of sinners, redeemed from every people, and nation; which, if executed on the offending creatures, had been prolonged to eternal ages; all that wrath, contracted into one inconceivably dreadful blaze, was *at once* poured out upon the interposing SURETY; *at once* flamed forth on our heavenly VICTIM.—This will appear more than probable, if, among other particulars, we contemplate the unequal magnanimity of our LORD, who is styled *the lion of the tribe of Judah* †; and compare it with his bloody sweat in the garden, and his exceeding bitter cry on the cross ‡.

The *dignity* of the SUFFERER.—Had our SAVIOUR's sufferings been the sufferings of a mere

* *Ita quidem ut brevis passio CRISTI aeterna damnandorum aequipollat: & unius passio tot electorum myriadibus redimendis sufficiat.*
WITS. in symb.

† Rev. v. 5:

‡ I think, the language of the Greek liturgy, is the language of strict propriety, as well as of fervent devotion, Δι' αἰῶσων (ὁ παῖς) αἰῶσων. The sufferings of our LORD were, in their measure and weight, vast, tremendous, *unknown*: absolutely beyond the reach of human imagination.

man, or of the most exalted angel, I acknowledge, they could have bore no proportion to our demerit. But they were the sufferings of the PRINCE of heaven, and the LORD of glory : before whom all men are as dust, and all angels as worms.—Was an infinite MAJESTY offended? An infinite MEDIA-TOR atoned. Weigh the dignity, the divine dignity of the REDEEMER's person, against the everlasting duration of our punishment. It will not only counter-balance, but preponderate.—Finite creatures can never make an infinite satisfaction; no, not through the most unlimited progression of ages. Whereas, when our LORD undertook the work, being truly and properly infinite, He finished it *at once*.—So that his sufferings, though temporary, have an all-sufficiency of merit and efficacy. They are, in this respect, adequate; nay, on account of the infinitude of his nature, they are more than adequate to an eternity of punishment.

It was IMMANUEL, it was the incarnate GOD, who *purchased the church*, and redeemed sinners, *with his own blood* *. The immense dignity and grandeur of our SAVIOUR, communicated their ennobling influence, to every tear He shed, to every sigh He heaved, to every pang He felt. This renders his sufferings a *perfect*, as their vicarious nature renders them a *proper* satisfaction. And though *the wood of Lebanon was not sufficient to burn, nor all the beasts thereof sufficient for a burnt-offering* †; yet this sacrifice fully answers the exigence of the case.—This sacrifice sends up an ever-acceptable odour to the skies, and diffuses its sweet perfume through all generations: such as appeases heaven, and revives the world.

Yes, Theron; you must give me leave to repeat the sublime and delightful truth. It was GOD, *the great*

* Acts xx. 28. The original words are remarkably emphatical. They express with the utmost precision, they ascertain with the greatest cogency, the most important and precious of all truths. Τὴν ἐκκλησίαν τῆς Θεοῦ, ἣν περιποιήσατα διὰ τῆς ἰδίας αἱμάτων. *The church of GOD, which HE hath purchased with HIS OWN PROPER blood.*

† Isai. xl. 16.

GOD, even our SAVIOUR JESUS CHRIST, who gave Himself for us *. His sacrifice therefore must be inconceivably meritorious. O! that sinners, the vilest of sinners, knew its all-sufficient efficacy! They would no longer be holden in the bonds of iniquity, by that destructive suggestion of the devil, *There is no hope* †.

Ther. What valuable end could such vicarious sufferings accomplish? Suppose GOD absolutely inexorable, and they cannot avail. Suppose Him divinely merciful, and they are needless.

Asp. The difficulty you propose, I think, has been obviated already. So that I have no occasion to solve your dilemma, but only to answer your question. Which I shall do, first in general; by collecting into a point, the substance of this and the preceding conference. These sufferings—as a *punishment*, gave ample satisfaction to the divine violated law—as a *sacrifice*, they perfectly reconciled us to our offended GOD—as a *price*, they redeemed us from every evil, and purchased for us a title to all good.

This is a subject of the most distinguished importance. Let not my Theron imagine, I would abuse his patience, if I dwell a moment longer on the favourite topic.—A topic, which attracts the attention of heaven, earth, and hell. The cross of CHRIST is the object of approbation and ineffable complacency, to the eternal CREATOR; of wonder and admiration, to all intelligent and holy creatures; of alarm and anguish, to the infernal hosts.—The church of GOD, for above four thousand years, was continually looking *towards it*, with expectation and longing desire. We are now looking *to it*, as the one foundation of our comfort; while other generations are rising, and will rise in uninterrupted successions, to behold it with renewed ardour and delight. And when time shall be no more, innumerable multitudes of saints and angels, will be looking *backwards on it*, with adoration and transport, even in the remotest ages of eternity.

* Tit. ii. 13, 14.

† Jer. ii. 25.

Ther. True ; but you have not mentioned the particular ends, accomplished by this great transaction.

Asp. I might enumerate many ends, all magnificent and gracious. I content myself with specifying a few. But such as bring the highest *glory* to GOD—administer the most solid *comfort* to man—and most effectually promote the interests of *piety*.

Here we have a manifestation of inflexible justice, in concert with unbounded goodness.—*Inflexible justice* ; in that the great and terrible GOD, though determined to exercise mercy, would exercise it only in such a manner, as might vindicate the authority of his law ; might testify the purity of his nature ; and declare the inviolable faithfulness of his word.—*Unbounded goodness* ; in that He with-held not his SON, his only SON, but freely gave Him up for us all. Gave up “ the BRIGHTNESS of his glory, to be covered with infamy ; gave up “ the “ BELOVED of his soul,” to expire in agonies ; on purpose to obtain honour and immortality for apostate men.—The torments inflicted on all the *damned* in hell, are not so fearful a monument of GOD’s justice, as those dying agonies of the LORD JESUS CHRIST. Nor could a *thousand worlds*, bestowed on every believer, have been such an act of superabundant munificence, as that gift of his ever-blessed SON.

Look we for *power* and *wisdom* ?—To uphold the humanity of CHRIST, under all the studied cruelties of men, under the insatiate rage of devils, and the far more tremendous curse of the divine law * : to conquer sin, and death, and hell, by a person bound with fetters, nailed to a tree, and *crucified in*

* *Isai.* xlii. 6. *I the LORD will hold thine hand, and will keep Thee.* This is spoken of the MESSIAH. It gives Him assurance of effectual support, when the vengeance of heaven, the fury of hell, and the sins of the world, should fall upon Him with united violence. To support the MEDIATOR under these circumstances, is mentioned as a very distinguished act of that omnipotent arm, which *created the heavens, and spread forth the earth, and giveth spirit to them that walk therein.* Ver. 5.

weakness: to expiate, by *one* offering, the innumerable millions of crimes, committed by all his people, from the beginning to the end of time: was not this power? matchless power? astonishing power?—And as for *wisdom*, how admirable was the contrivance, which could harmonize the seemingly opposite claims of mercy and of justice! Could not only satisfy each, but magnify both!—Had punishment been executed on the wretched helpless sinner, mercy had lost her amiable honours. Had the sinner been restored to favour, without *any* penalties sustained either by himself or his SURETY, justice had been set aside as an insignificant attribute. Whereas, by our LORD's vicarious and expiatory sufferings, both are manifested, and both are exalted. Therefore the scripture affirms, that GOD hath not only exercised, but *abounded in wisdom and prudence*—nay, hath abounded in *all* wisdom and prudence*, by this combination of righteous vengeance and triumphant grace. Which is, at once, so honourable to himself, and so advantageous to his people.

Ther. “Advantageous to his people”—I am glad, you are come to this point. This is what I want to have cleared up. I am for those doctrines, which glorify GOD, by doing good to man. Give *me* the religion whose aspect is benign, and whose agency is beneficial. Not like a *meteor*, to dazzle us with a vain glitter. Not like a *comet*, to terrify us with a formidable glare. But like yonder *sun*, whose beams shed light, and diffuse joy all around.

Asp. Is this what you seek, and what you prize? Then the *Christian* religion, this doctrine in particular, will answer your largest expectations, and challenge your highest esteem. For it is rich with benefits of the most needful, the most desirable, and most exalted kind.

The first and leading blessing is *pardon* of *sins*.—Pardon, not of small sins only, but of the most *aggravated*, the most *horrid*, the most *enormous*. Be they *flaming* as scarlet, be they foul as the dunghill, be they

* Eph. i. 8.

black as hell itself; yet they shall be as the spotless wool, or as the virgin snows *; they shall, by virtue of this grand expiation, be as though they had never been.—Pardon, not of a few, but of *all* sins. Be they numerous as the hairs of our head; numerous as the stars of heaven; or innumerable as the sands upon the sea-shore; *the blood of JESUS CHRIST cleanseth from them ALL* †.

Hereby we have *victory over death*, and *admittance into eternal life*.—For thus saith the holy apostle, concerning the poor sojourners in clay; *Seeing therefore the children were partakers of flesh and blood, HE also partook of the same; that by undergoing death, He might destroy Him who had the power of death, that is the devil; and deliver those, who, through fear of death, were all their life-time subject to bandage* ‡.—And thus saith the venerable elder, concerning the triumphant inhabitants of heaven; *These are they, who came out of great tribulation; and have washed their robes, and made them white in the blood of the LAMB: therefore are they before the throne* §.

The Philistines rejoiced, when Samson, the destroyer of their country, was delivered into their hands. How much *greater reason* have we to rejoice, since the blessed JESUS has vanquished our last enemy! Has made death the minister of endless life, and the grave a gate to immortal glory!—Joseph had cause to be glad, when he put off his prison-garments, and was clothed with change of raiment: when he was brought from the dungeon to the palace, and honoured with a seat at the right-hand of the king. But is it not an incomparably *richer blessing*, to have our robes washed in redeeming blood, and our souls cleansed from all guilt? Is it not an incomparably *higher advancement*, to be admitted into the blissful presence, and to possess the everlasting kingdom of GOD?

To comprehend all in a word—Hereby are procured, even for the most unworthy creatures, all the be-

* Isai. i. 19.

† 1 John i. 7.

‡ Heb. ii. 14, 15.

§ Rev. vii. 14.

nefits of the *new* covenant. Therefore, the blood of CHRIST is styled by a prophet, *The blood of thy covenant* *; by an apostle, *The blood of the everlasting covenant* †; and our LORD himself says, *This is the new covenant in my blood* ‡.—Is it a privilege to know GOD, the infinitely glorious centre and source of all perfection? Is it a most valuable endowment, to have his holy laws put into our minds, and his heavenly precepts written on our hearts? Is it a branch of real felicity, to have our numberless sins forgiven, and not one of our iniquities remembered any more? Is it the compendium of all happiness, to have GOD for our portion, and our exceeding great reward? To be his peculiar treasure, his loving and beloved people ||.—Of all these we may say, They are the *purchase* of IMMANUEL's blood: and whoever is truly interested in the latter, is unquestionably intitled to all the former

Who then would refuse so *comfortable* a doctrine? Which—

Ther. Is too comfortable, we might imagine, to be either *true* in itself, or *safe* in its consequences.—Must it not tend to *embolden* the sinner in the prosecution of his vices? Who need scruple to transgress, or be very solicitous to repent; if an all atoning SACRIFICE has been offered, for every kind, and every degree of wickedness?

Asp. Would you have sinners *intimidated*? Nothing speaks such terror to the children of disobedience, as the bitter passion, and accursed death of CHRIST.—All the rhetorical aggravations of sin, with regard to its loathsome nature, and execrable vileness—all the severity of vengeance, executed upon rebellious angels, or wicked men—all, all are weak and inexpressive, compared with the *dreadful emphasis* of this great transaction. For, if the LORD Almighty spared not *his own* SON, when sin was, not committed by him,

* Zech. ix. ii.

† Heb. xiii. 20.

‡ Luke xxii. 20. The original word *διαθήκη* signifies either a *testament* or a *covenant*.

|| Heb. viii. 10, 11, 12.

but only imputed to Him; how much less shall He spare *incorrigible* offenders, who both habitually commit, and obstinately persist in, their daring impieties?

If, by repentance, you mean an *ingenious sorrow* for our transgressions; nothing is so likely to break the stony, or melt the icy heart, as these doleful effects of sin.—Let us imagine ourselves present at Calvary, and standing by the cross. See! the innocent, the amiable, the illustrious SAVIOUR, hangs on a tree. A tree, torturous as the rack, and ignominious as the gibbet!—See! his face is foul with spitting, and his back tore with the scourge. His veins stream with blood, and his heart is wounded with anguish.—There He hangs, abandoned by his friends; reviled by his enemies; and forsaken even by his GOD—Can we reflect, that *we*, even *we* were the cause of this inconsolable misery; and not feel remorse in our consciences, or sorrow in our minds? Can we reflect, that for *us*, for *us* He bore this amazing torment; and not smite our breasts, or be pained at our very souls?

If, by repentance, you mean a *thorough renunciation* of all iniquity; no motive is so effectual, to divorce the heart from every abominable idol, and divert the feet from every evil way, as an attentive consideration of our REDEEMER's death.—Whose indignation does not rise against the infamous wretch, that betrayed the blessed JESUS? Who is not ready to detest those invenomed tongues, who accused Him; and those barbarous hands, which crucified him? Yet our lusts were more guilty, in this respect, than Judas or the Jews. Our lusts and evil deeds were the *principal* actors in this deepest of tragedies: how then can we carefs; how can we entertain; yea, how can we endure those execrable iniquities, which were the *betrayers and murderers* of the PRINCE of life?—He bore *our sins* in his own bleeding, agonizing body on the tree; not that we should be emboldened to repeat them, but incited to abhor them, and induced to forsake them. That, in our practice and our affections, we should be averse, be even *dead to sin**.

* 1 Pet. ii. 24.

If you would have *benevolence*, your favourite principle, take place and operate; it is impossible to urge so endearing a persuasive to universal good-will, as this *kindness and love of GOD our SAVIOUR* *. How can we indulge the sallies of resentment, or harbour the seeds of animosity; when the meek, the merciful, the infinitely gracious REDEEMER, laid down his life for his *bitterest enemies*? How can we treat with contempt or indifference, even the *meanest of mankind*; since our Divine MASTER gave his all-glorious person, for the vilest wretches and most miserable sinners?—Never was there so winning a call to disinterested charity, as the amiable example of CHRIST. Never so binding a cement of brotherly love, as the blood of the crucified JESUS.

In short; would you have people possessed of every heavenly virtue, and animated to the practice of every good work? Nothing administers so powerful an incitement to them all, as a *lively and appropriating* sense of this wondrous grace. Set home by the HOLY GHOST †, it produces such a warm gratitude, and such a heart-felt joy, as are far more operative, than the most awful threatenings, or the most cogent reasonings.—So that, quite contrary to your suspicions, the native tendency of this excellent doctrine, is, to suppress ungodliness, and promote piety.

Observe the present calm evening, yonder mild declining sun, and these soft balmy breezes. How they have unlocked the flowery prisons, and poured a *profusion of odours* through the air. How they have inspirited the little songsters of the grove, and fetched

* Tit. iii. 4.

† The reader will give me leave, on this occasion, to subjoin the noble doxology of our church. Which, when thus applied, may be an excellent means, both of expressing our gratitude, and of quickening our devotion.—*Glory be to the FATHER*; for providing this all-sufficient atonement, and giving his SON to save a ruined world.—*Glory be to the SON*; for humbling Himself to the death of the cross, and obtaining eternal redemption for sinners.—*Glory be to the HOLY GHOST*; for testifying of CHRIST in our hearts, and appropriating this great salvation to our souls.

Lavish

lavish harmony from their throats. So sweetly will a true belief in JESUS CHRIST and Him crucified, draw forth all the powers of the soul, in acts of ready and cheerful obedience.—He is therefore said, not only to justify, but also to *sanctify the people with his blood* *.

Let us consider the death of CHRIST, in this its full grandeur and extensive efficacy; and we shall discern the admirable propriety of the apostle's remark: *It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the CAPTAIN of their salvation perfect through sufferings* †. IT BECAME; as an act of sovereignty in GOD, it comported with the dignity, and emblazoned (if I may so speak) the incomprehensible majesty of all his perfections.—As an execution of *impartial vengeance* on our SURETY, it asserted the rights of divine government, and secured the utmost veneration to the divine law.—As an emanation of *rich indulgence* to us, it redressed all our misery, and retrieves our whole happiness.—In each, in every respect, it claims the most grateful and adoring acceptance from sinful man; it will be had in everlasting honour, by the choirs of saints, and the hosts of angels; and it is worthy of that high encomium from JEHOVAH Himself, in this I AM WELL PLEASED.

Ther. I thank you, Aspasio. Your arguments have not indeed converted me, but they have strengthened my faith. I never was so unhappily mistaken, as to disbelieve the satisfaction made by our LORD JESUS CHRIST; made to divine justice; made for the sins of the world. But, I now see more clearly its reasonableness and importance; its cheering aspect on the *guilty* conscience, and its benign agency on the *moral* conduct.

sp. I congratulate my dear Theron, on his thorough conviction of this important truth. May he be favoured with more enlarged and instructive views of this fundamental article! And may every renewed view be more and more influential on his heart!

* Heb. xiii. 12.

† Heb. ii. 10.

It is wonderfully pleasing, to mark the process of vegetation, in this opening season of the year. How the hedges begin to bud: how the bud swells upon the admiring sight, and ventures farther into the inviting air: how the cheering green expands itself more and more, and is continually upon the advancing hand. Till it throws a robe of verdure, over plants and trees, over hills and vales, over all the surface of the earth. So, may our views of the incarnate GOD, and our faith in his grand atonement, be always progressive, and always operative? Till they have diffused their influence through the whole soul; have refined the whole temper; and beautified all our conversation.

This is the way, these views of the incarnate GOD, and his great atonement, to evangelical holiness. And is it not the way of peace and pleasantness? Reviving, ravishing thought! To have HIM for our bleeding *victim*! HIM for our great *propitiation*! at whose feet the armies of heaven bow, and the saints in light adore!—Reviving, ravishing thought! To have *all* our punishment sustained, and the *whole* curse of the law exhausted; so that justice itself can demand no more!—Nay; to have so perfect a ransom paid for our redemption, that it is not *barely* an act of favourable indulgence, but of truth and equity * also, to pardon, accept, and glorify the believer!—In *such* a method of reconciliation, how fully does the judgment acquiesce! How securely may the conscience rest!

Excuse me, Theron. My affections are again upon the soar. But I clip their wings.—Only let me ask, is not this doctrine the *grand peculiarity* of the gospel; by which it stands distinguished from every other religion, professed in the world?—Is it not the *central point*, in which all the lines of duty unite, and from which all

* Therefore the apostle says, GOD is faithful and just to forgive us our sins, 1 John i. 9. *Faithful*; because he had promised this blessing, by the unanimous voice of all his prophets.—*Just*! Surely then he will *punish*! No; for this very reason he will pardon.—This may seem strange: but, upon the evangelical principles of atonement and redemption, it is apparently true. Because, when the debt is paid, or the purchase made, it is the part of *equity* to cancel the bond, and deliver up the purchased possession.

the rays of consolation proceed?—Strike this article from the creed, and you reduce the mystery of godliness to a system of ethics: You degrade the Christian church into a school of moral philosophy.—To deny the expiation made by our R E D E E M E R's sacrifice, is to obscure the *brightest manifestation* of divine benignity, and to undermine the *principal pillar* of practical religion; is to make a desperate shipwreck of our everlasting interests, and dash ourselves to death, on the very *rock of salvation*.

Ther. Now, I believe, it is time to repair homewards. And I hope, it will be no disagreeable exchange to my Aspasio, if we resign our seat on the mount, for a place in the dining-room.

Asp. Pray let me inquire, as we walk along (for I was unwilling to interrupt our discourse, merely to gratify my curiosity) what may be the *design* of yonder *edifice*; which rises on a small eminence, near the public road? It is neither a tower, nor a dwelling-house; but looks like a stately column, erected on purpose to beautify the prospect.

Ther. It is a sort of monumental pile. Erected as the story goes, on a very memorable occasion.—Queen Eleanor accompanied King Edward the First to (what was called) the holy war. In which he gained signal advantages over the infidels, and acquired a large share of renown to himself. After many gallant exploits performed in the field, a treacherous and desperate Saracen, being admitted into his chamber, under pretence of private business wounded him with an poisoned dagger. The consequence of which, his physicians declared, must be inevitable and speedy death, unless the poison was sucked out by some human mouth. This might possibly preserve the royal patient, but would be extremely dangerous to the operator.

Dangerous as it was, his queen claimed the office; insisted upon it, as the consort's right; and executed it so *faithfully*, that she saved the King's life; so *happily*, that she lost not her own.—After this, she returned to England; lived many years, and bore several children. But, sooner or later, royalty itself must pay the debt to nature. Dying, on a journey to Scotland, she was

brought back to the last and long home of our English monarchs *. Wherever her corpse rested, in the way to its interment, a structure † (such as you now behold) was raised? as a public testimony to her merit, and in order to perpetuate the memory of her conjugal affection.

Asp. And should not our hearts be a monument of gratitude to the blessed JESUS? Who drew the deadly venom, not from our veins, but from the immortal part of our nature: and not at the hazard, but at the loss, the certain and unavoidable loss of his own most precious life.—He opened his breast, opened his very soul, to the keenest arrows of vindictive justice: that, transfixing him, they might drop short of us, “The “poison whereof drank up his spirits ‡,” that the balm of peace might refresh ours.

O my Theron! Let our memories be the tablet, to record this unexampled instance of compassion and goodness. Let our affections dwell upon the tragical, the delightful history; till they are inflamed with love, and melt into contrition.—If we want an *inscription*, let us make use of those noble lines, which, in the finest climax imaginable, describe the magnificence and grace of this most astonishing transaction:

———— Survey the wondrous cure;
And at each step let higher wonder rise.
Pardon for infinite offence!—And pardon
Through means that speak its value infinite!
A pardon bought with blood!—With blood divine!—
With blood divine of HIM, I made my foe!—
Persisted to provoke!—Though woo’d and aw’d,
Blest and chastis’d, a flagrant rebel still!—
Nor I alone! A rebel universe!

* Westminster Abbey.

† One of those structures stands on the high road near Northampton. It is surrounded with a large flight of steps, at the bottom; and ornamented, towards the top, with four female statues, in full proportion. A Latin inscription informs the traveller, concerning its occasion and design;

*In perpetuam conjugalis amoris
Hoc Regina Eleonora monumentum.*

‡ Job vi. 4.

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My species up in arms!—Not one exempt!

*Yet for the foulest of the foul, he dies *!*

DIALOGUE V.

ASPASIO having some letters of importance to answer, as soon as the cloth was taken away, retired from table.—His epistolary engagements being dispatched, he inquired for Theron. The servants informed him, that their master walked into the garden.—A very little search found him, seated on an airy mount, and sheltered by an *elegant arbour*.

Strong and substantial plants of *liburnum* formed the shell; while the slender and flexile shoots of *syringa* filled up the interstices.—Was it to compliment, as well as to accommodate their worthy guests, that the shrubs interwove the luxuriant foliage? Was it to represent those tender but close attachments, which had *united* their affections, and *blended* their interests?—I will not too positively ascribe such a design to the disposition of the branches. They composed, however, by their twining embraces, no inexpressive emblem of the *endearments* and the *advantages* of friendship. They composed a canopy of the freshest verdure, and of the thickest texture. So thick, that it entirely excluded the sultry ray†; and shed both a cool refreshment, and an amusive gloom: while every unsheltered tract, glared with light, or fainted with heat.

You enter by an easy ascent of steps, lined with turf, and fenced with a balustrade of sloping bay-trees.—The roof was a fine *concave*, peculiarly elevated and stately. Not embossed with sculpture; not mantled over with fret-work; but far more delicately adorned with the *syringa's silver tufts*, and the *liburnum's flowering gold*. Whose large and lovely clusters, gracefully pendent from the leafy dome; disclosing their sweets to the delighted bee; and gently waving to the balmy breath of

* Night Thoughts, N. IV.

† *Solis inaccessum radius.*

VIRG.

spring;

spring; gave the utmost enrichment to the charming bower.

Facing the entrance, lay a spacious grassy walk; terminated by an octangular bason, with a curious *jet d'eau* playing in the center. The waters, spinning from the lower orifices, were attenuated into innumerable little threads; which dispersed themselves in an horizontal direction, and returned to the reservoir in a drizzling shower. Those, which issued from the higher tubes, and larger apertures, either sprung perpendicularly, or spouted obliquely; and formed, as they fell, several lofty arches of liquid crystal; all *glittering* on the eye, and *cooling* to the air.

Parallel to the walk ran a *parterre*; planted with an assemblage of flowers. Which advanced, one above another, in regular gradations of height, of dignity, and of beauty.—First a row of *daisies*; gay as the smile of youth, and fair as the virgin snows.—Next, a range of *crocuses*, like a long stripe of yellow satin, quilted with threads, or diversified with sprigs of green.—A superior order of *ranunculuses*, each resembling the cap of an earl's coronet, replenished the third story with full-blown tufts of glossy scarlet.—Beyond this, a more elevated line of *tulips**, raised their flourished heads, and opened

* Here is, it must be confessed, some little deviation from the general laws of the season; some *anachronism* in the annals of the *parterre*. The flowers intended in this representation, do not, according to the usual process of nature, make their appearance *together*. However, as by the economy of a skilful gardener, they *may* be thus associated: I hope, the possibility of the thing, will screen my flowery productions from the blasts of censure!—Or, may I not shelter my blooming assembly, under the remark of a masterly critic? Which is as *pertinent* to the case, as if it had been written on purpose for our vindication; and in all respects so *elegant*, that it must adorn any work, which quotes it; and charm every person, who reads it.

“ A painter of Nature is not obliged to attend her in her slow advances, which she makes from one season to another; or to observe her conduct in the successive production of plants and flowers. He may draw into his description all the beauties of the spring and autumn; and make the whole year contribute something to render it more agreeable. His rose-trees, woodbines, and jessamines may flourish together; and his beds be covered at the same time with lilies, violets, and amaranthuses. His soil is not restrained to any particular set of plants, but is proper either for
“ oaks

opened their enameled cups; not bedecked with a single tint only, but glowing with an intermingled variety of radiant hues.—Above all arose, that noble ornament of a royal escutcheon, the *flower-de-luce*; bright with ethereal blue, and grand with imperial purple. Which formed, by its graceful projections, a cornish or a capital of more than *Corinthian* richness; and imparted the most consummate beauty to the blooming colonade.

The whole, viewed from the arbour, looked like a rainbow, painted upon the ground. And wanted nothing to rival that resplendent arch, only the boldness of its sweep, and the advantage of its ornamental curve.

To this agreeable recess Theron had withdrawn himself. Here he sat musing and thoughtful; with his eye fixed upon a picture, representing some *magnificent ruins*.—Wholly intent upon his speculation, he never perceived the approach of Aspasio; till he had reached the summit of the mount, and was ready to take a seat by his side.

Asp. Lost, Theron! quite lost in thought! And unaffected with all these amiable objects; insensible amidst this profusion of beauties; which, from every quarter, make their court to your senses!—Methinks, the snarling Cynic in his tub*, could hardly put on a greater severity

“oaks or myrtles, and adapts itself to the product of every climate.
 “—Oranges may grow wild in it; myrrh may be met with in every hedge; and if he thinks it proper to have a grove of spices, he can quickly command sun enough to raise it. His concerts of birds may be as full and harmonious, and his woods as thick and gloomy, as he pleases. He is at no more expence in a long vista, than a short one; and can easily throw his cascades from a precipice of half a mile high, as from one of twenty yards. He has his choice of the winds, and can turn the course of his rivers, in all the variety of *mæanders*, that are most delightful to the reader's imagination. In a word; he has the modelling of nature in his own hands, and may give her what charms he pleases, provided he does not reform her too much, and run into absurdities by endeavouring to excel.”

Spect. Vol. VI. N^o 418.

* Diogenes—Whose house, we are told, was a tub; and his whole furniture, a staff, a leathern bag, and a wooden cup. At this curious mansion, Alexander the Great, attended with his courtiers, made the philosopher a visit. The monarch, having saluted him in the

severity of aspect, than my polite philosopher in his blooming Eden.

Ther. Ah! my dear friend, these flowery toys which embellish the garden, are *familiar* to my eye, and therefore *cheap* in my esteem. I behold them frequently; and, for that reason, feel but little of the pleasing surprise, which they may possibly awaken in a stranger. —Something like this we all experience, with regard to events infinitely *more worthy* our admiring notice. Else, why are we not struck with a mixture of amazement, veneration, and delight at the grand machinery and magnificent productions of nature?

That the hand of the ALMIGHTY should wheel round the vast terrestrial globe, with such prodigious *rapidity*, and exact *punctuality*; on purpose to produce the regular vicissitudes of day and night; on purpose to bring on the orderly succession of seed-time and harvest? —We wonder, when we read of the Israelites sojourning forty years in the desert, marching backward and forward over its burning sands; and find neither their clothes *waxing old** by so long a use, nor their feet *swelling*† with such painful journies. Yet we are neither impressed with wonder, nor affected with gratitude, while we enjoy the benefits of the *air*, which clothes the earth as it were with a garment: which has neither contracted any *noxious* taint, through the extensive revolution of almost six thousand years; nor suffered any *diminution* of its natural force, though exercised in a series of unremitted activity, ever since the elementary operations began.

This draught in my hand, shews us the instability of the grandest, *most laboured* monuments of human art. They are soon swept away, among the other feeble attempts of mortality: or remain only, as you see here, in shattered ruins: memorials of the vain and powerless ambition of the builders. —How strange then, that a structure, incomparably more tender and delicate, should be preserved to *old age*, and *hoary hairs*! That

the most obliging manner, asked, if he wanted any thing? *Yes*; replied the Cynic, *that you would stand a little out of the sunshine; and not take away what you cannot give.*

* Deut. viii. 4.

† Nch. ix. 21.

the bodily machine, which is so exquisite in its frame, so complicated in its parts, and performs so many thousands* of motions every moment, should continue *unimpaired*, yet act without intermission, so many days, and weeks, and months, and years.—How strange all this! Yet, because common, how seldom does it excite our praise, or so much as engage our notice!

Asp. Your remarks are as just, as the neglect of them is customary. Unaccountable supineness! Though GOD *doth great things*, worthy of all observation; *yea, and wonders without number*: We yawn with indolence, instead of being animated with devotion, or transported with delight. *Lo! he goeth before us*, in evident manifestations of wisdom and power, *yet we see him not*: He *passeth on also*, and scatters unnumbered blessings from his providential hand, *but we perceive him not*†.

This, though greatly culpable, is to be reckoned among the *smallest* instances of our ungrateful insensibility.—Are we not inattentive even to the work of redemption? That work, which, according to the emphatical declaration of scripture, *exceeds in glory*‡. Is by far the greatest, the most marvelous of all sublunary, perhaps, of all divine transactions.

The sea has been divided: the dead have been raised: a world has been created; created out of nothing; created only by a word. But what are all these miracles, compared with the incarnation of the eternal GOD? And of *this* matchless miracle have we not been careless, unmoved spectators? Have we not admired many

* *Thousands*—Not to mention the *spontaneous*, if we consider only the *mechanical* motions, which are continually performed in the animal system—the digestive action of the stomach—the vermicular agitation of the bowels—the progress of the chyle through the lacteal vessels—the many, many operations of the secreting glands—the compression of the lungs, and all their little cellular lodgments, by every act of respiration—above all, that grand impetus, the systole of the heart; which, by every constriction, darts the crimson current through an innumerable multitude of arteries; and drives, at the same instant of time, the resurgent blood through an innumerable multitude of corresponding veins—such a view will oblige us to acknowledge, that Theron's account is far from being extravagant: that it rather *diminishes*, than *exaggerates* the real fact.

† Job: ix. 10, 11.

‡ 2 Cor. iii. 9.

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a trifling incident, more, far more than this wonderful dispensation of grace?—O Theron! Are we not shamefully unaffected, even though the KING of kings vouchsafes to exchange his throne, for the low estate of a servant, and the cursed death of a malefactor? Though he is pleased, by the imputation of his active as well as passive obedience, to become *the LORD our righteousness*, yet—

Ther. You are taking an effectual way, Aspasio, to rouse me from my reverie, and make me indeed like the snarling philosopher. “Imputed righteousness is a scheme grossly frivolous and absurd; utterly insufficient to answer the end proposed; and, one would think, could never be depended on, where there is the least degree of understanding, and capacity for reasoning*.”

* The reader will probably be disgusted, at this *beat* of temper, this *asperity* of diction, and both so *abruptly* introduced.—I have no apology to make for my Theron. The reader has reason to be disgusted; has reason to be chagrined. Only let me desire him to remember, that this is the very spirit, nay these are the *very words*, of a celebrated opposer of our doctrine; not added, when he has fully proved the absurdity of the scheme; but assumed, even upon the entrance to his discourse.

I have often wondered, that disputants, especially on religious subjects, should chuse to deal in such *acrimonious* and *reproachful* language. *Does the wrath of man work the righteousness of GOD?* Or, is a passionate invective the proper means, either to conciliate our affections, or convince our judgment?—Why should we not *write* in the same genteel and obliging strain, in which we *converse*? Were we to meet our antagonist in a friend’s parlour, and have a personal conference on the subject, our speech would be kind, and our remonstrances calm;—“I am sorry, sir, that you have espoused such notions. They seem to me, extremely wrong and equally dangerous. I am apt to think, you have not duly considered, either the little ground they have to support them; or the pernicious consequences that may attend them.”

Why should not our controversies from the press be carried on, with such a *candid* and *amicable* strife? This would certainly render them more pleasing to the reader; more profitable to the public; and much more likely to have their desired effect upon our opponent.—For my part, I admire the humanity and tenderness of the poet’s resolution; even more than the boldness of his figures, or the beauty of his expression:

Tu lapides loqueris, ego byssina verba reponam.

Asp.

Asp. Who is warm now, Theron? May I not remind my friend, that the *resentful* is no more fitted to work conviction, than the *rapturous*?—Perhaps, you have not duly considered this subject; nor seen it in the proper point of view. I have sometimes beheld a ship of war, several leagues off at sea. It seemed to be a *dim cloudy* something, hovering on the skirts of the horizon; contemptibly mean, and not worthy of a moment's regard.—But, as the floating citadel approached, the masts arose; the sails swelled out; its stately form, and curious proportions, struck the sight. It was no longer a shapeless mass, or a blot in the prospect, but the *master-piece* of human contrivance, and the noblest spectacle in the world of art.

Who knows, Theron, but this sacred scheme likewise, which you now look upon as a *confused heap* of errors, may very much improve, when more closely examined. May, at length, appear a wise and benign plan; admirably fitted to the condition of our fallen nature; and perfectly worthy, of GOD to ordain, of man to accept.

Ther. I know not what may happen, Aspasio. But there seems to be very little probability of such a change. For, though my last opposition was a *mock fight*; in my present objections, I am *very sincere*.—To go, by an *imputed* righteousness, to heaven! To obtain honour and immortality, by the obedience of *another*! Who can credit such chimeras? Who can swallow such camels?

When such doctrines are seriously advanced, I cannot forbear recollecting the scheme of Bishop Wilkins. Who would persuade us (good man!) to sail or ride post, not to our neighbours on the other side of the Tweed; not to our colonies, on the other side of the globe; but to our friends and allies in the moon. And this same voyage or journey we are to perform, by the help of some machine; to be constructed, I cannot tell where; to be managed, no body knows how.—“Ay, says an arch lady, all this would be very pretty. But pray, Doctor, what shall we do for lodging and provisions by the way?”

Asp. Don't you remember the reply to this ironical question?—“We will call,” says the Doctor, “at one of

“ your Ladyship’s castles, which, for our singular convenience, you have been, these many years, building in the air.”—Every attempt to enter into heaven, unless it be founded on the righteousness of CHRIST, I will venture to call *building castles in the air*. And, if I may retort your own simile, not a whit less chimerical, than the whim of travelling to the moon, with all this luggage of flesh and blood.

But I beseech you, let us discard *irony*, as well as whim. Turn them both out of the court. If a jury is impanelled, to try me and my doctrine, I shall certainly except against Irony. Generally speaking, he is neither a *good* man, nor a *true*. According to the best of my remembrance, you yourself consented to set him aside in this debate. Let us therefore, not affect what is smart, but urge what is solid.

Ther. Agreed. The notion of a substituted and vicarious righteousness, is absurd even to common sense, and to the most natural and easy reflections of men.

Asp. It may not, my dear friend, agree with our natural apprehensions; nor fall in with the method, which we might have devised, for the salvation of mankind. But this is the voice of scripture, and a maxim never to be forgotten; *GOD’s thoughts are not as our thoughts, nor his ways as our ways* *.

“ This notion, you say, is absurd, even to common sense.”—A saying, upon which I must beg leave to put a query. It was, I own, absolutely beyond the power of common sense, unassisted by divine revelation, to *discover* this truth.—I will grant farther, that this blessing infinitely *transcends*, whatever common sense has observed, in all her converse with finite things.—But, if I have any the least acquaintance with common sense, I am persuaded, she *will not*, she *cannot* pronounce it an absurdity. To this judge I refer the cause.

And to *open* the cause a little, let me just observe, that GOD imputed our sins to his SON. Why else is it said, That, at his second coming, he shall appear *without sin* †? Plainly implying, that, at his first com-

* Isa. lv. 8.

† Heb. ix. 28.

ing, he appeared *with sin*. Not indeed committed by him, but laid upon him, or imputed to him.

How else could the immaculate JESUS be punished, as the most inexcusable transgressor? *Awake, O sword, against the man that is my fellow, saith the LORD of hosts**—Is not this the voice of a judge, pronouncing the sentence, and authorizing the execution? Or rather, does it not describe the action of justice, turning the sword from us, and sheathing it in CHRIST?

If CHRIST, then, was our substitute, with regard to *penal suffering*; why may he not stand in the same relation, with regard to *justifying obedience*? There is the same reason for the one, as for the other. Every argument in favour of the former, is equally conclusive in behalf of the latter.

Ther. I freely grant, that CHRIST was punished in our stead; that *his* death is the expiation of *our* sin; and our security from penal suffering. But this—

Asp.—will undeniably prove, that sin was imputed to him; otherwise he could not *truly* suffer in our stead, nor be *justly* punished at all. “And imputation is as
“reasonable and justifiable in *one case*, as in the *other*;
“for they both stand upon one and the same foot; and
“for that reason, he who throws down one, throws
“down both.”—I should by no means have interrupted my Theron, were it not to introduce this answer from an eminent divine. Who adds, what should be very seriously considered; “And therefore, whoever
“rejects the doctrine of the imputation of our SAVI-
“OUR’s *righteousness* to man, does, by so doing, re-
“ject the imputation of man’s *sin* to our SAVIOUR,
“and all the consequences of it. Or, in other words,
“he who rejects the doctrine of the *imputation*, does,
“by so doing, reject the doctrine of the *expiation* like-
“wise †.”

Ther. I know nothing of this divine; and eminent as he is, can hardly take his *ipse dixit* for a decision.

* Zech. xiii. 7.

† STAYNOE *upon salvation by JESUS CHRIST alone*, Vol. I. p. 334.—Where the reader may find several weighty considerations, clearly proposed and strongly urged, for the explanation and establishment of this capital doctrine.

Asp. I was in hopes, you would pay the greater regard to *his* opinion, because he is not in the number of the whimsical fanatics.—However, *say I these things as a man*, or on man's authority alone? *Saith not the law the same also?* Speaking of the peace-offering, the HOLY GHOST has declared; *If any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed to him that offereth it**. Hence we learn, that sacrifices and offerings, when duly administered, were *imputed* to the offerer. Imputed to him, for reconciliation and peace with GOD. And wherefore? Because they were figures of CHRIST, of his atonement and righteousness. Which, in like manner, are imputed to sinners, for their pardon and salvation.

Lest you should think this proof, being deduced from *typical usages*, not sufficiently conclusive—I would farther observe, that the imputation of CHRIST's righteousness, bears an evident analogy to another great and acknowledged truth of religion. We did not personally commit Adam's sin, yet are we chargeable with guilt, and liable to condemnation, on that—

Ther. How! *We* chargeable with guilt, and liable to condemnation, on account of Adam's transgression! This an acknowledged truth? No: it is a position I must deny; I had almost said, which I cannot but abhor. None other could, in the eye of justice and equity, be blameable for any offence of our first parents, but *they only*.

Asp. So says Theron; but what says St. Paul? Yours may be the voice of natural reason, but what is the language of divine revelation? *In whom*, that is in Adam, *all have sinned*.

Ther. The words, if I remember right, are—*For that all have sinned*. Is it possible, that Aspasio should forge the hand, or counterfeit the seal of the HOLY GHOST, in order to establish a favourite notion?

Asp. Impossible, I hope.—In the margin, the words are translated, as I have repeated them. For this interpretation I might contend, as not at all incompati-

* Levit. vii. 18.

ble with the original phrase *, and as *most precisely* suitable to the sacred argument. ΕΦ' ὃ πάντες ἥμαρτον. In these words, the apostle assigns a reason for the preceding assertion, *By one man's sin death came upon all.*—It might be replied; is not this strange? Is not this unaccountable? No, says our sacred disputant; we account for it on this principle, because *all have sinned.*—Which sinning, if referred to every one's personal iniquity, would neither clear up the case, nor establish the doctrine. The reasoning would stand thus; “All are liable to death by the sin of one, because all have in their own conduct transgressed.” As this is absolutely inconclusive, the sentence should, if we would preserve the full force of the argument, be translated, *In whom all have sinned.* But I waive this advantage. Let the words run into your mould, and the translation take your form. They are equally decisive of the point in debate.—They assign the *reason*, why death came upon all men; *infants* themselves not excepted; *For that*, or *inasmuch as*, all have sinned. How? Not in their own person. This were utterly impossible. Could the babe, which received his breath in the morning, and resigned it at noon, be an actual transgressor? But in that first grand transgression of our federal head, even the infants of a day have sinned. Which sin, as it could not be actually committed by them, must, according to the tenour of the apostle's arguing, be imputed to them.

Ther. Pray, what do you mean by that stiff, and to me unintelligible phrase, *federal head*?

Asp. I mean what Milton celebrates, when he represents the Almighty FATHER, thus addressing his eternal SON.

————— *Be thou in Adam's room*

The head of all mankind, though Adam's son—

As in him perish all men, so in thee,

* Rom. v. 12. Not to mention the famous distinction of Epictetus, τὸ εἶναι καὶ τὸ φέρεν, nor the well known adagy of Hesiod, μέγαν δ' ἐπὶ πάντων ἀριστον. See chap. iv. 18. v. 2. of this very epistle. Where the preposition ἐπὶ is used in Aspasio's sense.

As from a second root, shall be restor'd

As many as are restor'd, without thee none.*

I mean what the apostle teaches, when he calls CHRIST *the second man*†, and *the last Adam*‡.—The second! The last! How? Not in a numerical sense. Not in order of time. But in this respect—That, as Adam was a public person, and acted in the stead of all mankind; so CHRIST was a public person, and acted in behalf of all his people—That, as Adam was the *first* general representative of this kind, CHRIST was the *second* and the *last*: there never was, and there never will be, any other—That, what they severally did, in this capacity, was not intended to terminate in themselves, but to *affect* as many as they respectively represented.—This is St. Paul's meaning, and on this the doctrine of imputation is founded.

Ther. If you build the doctrine on no other foundation, than *your own* particular sense of the apostle's words; perhaps, your ground may prove sandy, and treacherous to its trust.

Asp. I build it upon my sense of the words, and I deduce it from yours, Theron.—But I am far from resting the whole weight of the cause upon a *single* text. It is established, again and again, in this same chapter.—Neither do I wonder at the prejudices, which you and others may entertain against the doctrine. It lies quite out of the road of reason's researches. It is among the *wonderful things of GOD's law*. This the inspired penman foresaw, and modelled his discourse accordingly. Like some skilful engineer, who, though he makes the whole compass of his fortification strong, yet bestows *peculiar* and *additional* strength on those parts, which he apprehends will be exposed to the fiercest attack. So the wise, the divinely wise apostle, has inculcated, and reinculcated, this momentous point. He has enforced it, with all the assiduity of zeal; and confirmed it, by all the energy of expression.—*If through the offence of one, many be dead—The judgment was by one to*

* Book III. 285.

† 1 Cor. xv. 47.

‡ 1 Cor. xv. 45.

condemnation—By one man's offence death reigned by one*—By the offence of one, judgment came upon all men to condemnation†.—That there may remain no possibility, of mistaking his meaning, or of eluding his argument, he adds; By ONE man's disobedience, MANY were made sinners†.

Ther. Sin, I am told by a celebrated Expofitor, sometimes signifies punishment. He farther informs me, that we may be said to sin in Adam, not by the imputation of his disobedience to us, but by becoming obnoxious to those sufferings which were due to his sin.

Asp. Then the apostle's reasoning will stand in this form; Death came upon all men, for that all have sinned; that is, "Death came upon all men, because all have been punished: or, an obnoxiousness to punishment came upon all men, because all are become obnoxious to punishment." A goodly strain of argumentation for an unerring writer to use.—Surely Gamaliel's pupil would disclaim, much more would CHRIST's ambassador scorn, such weak and unmeaning chicanery. He mentions sin and its punishment; but never so much as hints, that they are intended to signify one and the same thing. He all along maintains a distinction between them: represents the former, as the cause of the latter. Judgment, condemnation, death are owing to sin, offence, disobedience. It is by the imputation of these, that we become obnoxious to those.

This account is clear, is natural, and wants no strained criticisms to support it. This account demonstrates the equity of that providential government, which executes the sentence of death, even on those descendents

* Τὸ εἶς;—διὰ τὸ εἶς. Significantissima repetitio. Ne peccata per singulos patrata videantur potius mortem peperisse. BENGEL.—Οὐκ ἀφίσταται ΤΟΥ ΕΝΟΣ, ἢ διὰν λίσσῃ σοι Ἰσάκιος, Πως, εἶς καλοῦσάσῃς τὸ Χριστὸν ἢ οἰκουμενὴν ἰσάθη; δόνηθης αὐτῷ λίσσῃ, Πως, εἶς παρακινῶν τὸν Ἀδάμ ἢ οἰκουμενὴ καὶ κερίθῃ; CHRYSOST. The apostle repeats, and can hardly resist from, the expression ONE. That, if a Jew should ask, how can the world be saved by the well-doing of one, or by the obedience of CHRIST? You may be able to reply, on his own principles; How could the world be condemned by the evil-doing of one, or the disobedience of Adam?

† Rom. v. 15, 16, 17, 18.

† Rom. v. 19.

of Adam, who have not *sinned* in their own persons. It also illustrates the procedure of that sovereign grace, which treats as righteous, and intitles to life, even those believers in JESUS, who have not *obeyed* in their own persons.—What says our church? You have a great veneration for the *Church of England*, Theron.

Ther. I have. But, I fear, my Aspasio has neither so honourable an opinion of her worship, nor so steady an adherence to her constitution. Otherwise, he would not so highly extol those ambitious and canting hypocrites the *Puritans*. Who were the most inveterate enemies of our excellent establishment, and would have rejoiced in its utter subversion.

Asp. As to the Puritans*, you will do me the justice to acknowledge, that I speak only of their *evangelical* tenets, abstracted from all political principles.—As to myself, your fears are friendly, but I trust they are *groundless*. I would only ask; who are to be deemed the most affectionate and faithful sons of their sacred mother?—Those, I presume, who most *cordially* embrace her doctrines, and most *dutifully* submit to her precepts. By this touch-stone let my fidelity be tried. And for an immediate trial, be pleased to repeat her ninth article.

Ther. I cannot say, that I remember the particular

* As the Puritans have been mentioned, once and again, it may, perhaps, be thought necessary, that we should explain the term; by specifying the persons to whom it relates.—It relates to such authors as the following.

Dr. Owen, with his correct judgment, and an immense fund of learning.—Mr. Charnock, with his masculine style, and an inexhaustible vein of thought.—Dr. Goodwin, with sentiments eminently *evangelical*; and a most happy talent at opening, sifting, and displaying the hidden riches of scripture.—These, I think, are the first three.

Then comes Mr. Howe, nervous and majestic; with all the powers of imagery at his command.—Dr. Bates, fluent and polished; with a never-ceasing store of beautiful similitudes.—Mr. Flavel, fervent and affectionate; with a masterly hand, at probing the conscience, and striking the passions.—Mr. Caryl, Dr. Manton, Mr. Pool, with many others; whose works will speak for them, ten thousand times better, than the tongue of panegyric, or the pen of biography.

words of any, though I have often read, and very much approve them all.

Assp. I wish you would commit to your memory, four or five of the most distinguished *. They are a valuable treasure, and contain the quintessence of the gospel.

These are the words of the ninth article. "Original sin is the fault and corruption of every man, that naturally is ingendered of the offspring of Adam." It is the fault, says the pious Bishop Beveridge, and therefore we are guilty of it. It is the *corruption* also, and therefore we are defiled with it.—Our homilies have recourse to no such palliatives, and qualifying interpretations, as my Theron's expositor uses. One of them affirms point-blank, that "in Adam all men sinned universally." This seems to be a paraphrase on the text, whose translation you lately controverted.—In what sense our great poetical divine understood the sacred writer, is apparent from the following words; which are supposed to have been spoken by JEHOVAH himself;

————— *Adam's crime*
Makes guilty all his sons †.

And from another passage, where our rebellious progenitor, bewailing his aggravated misery, and the extensive malignity of his guilt, declares;

————— *In me all*
Posterity stands curs'd ‡.

For my own part I must confess, that, if the transmission of original depravity be granted, I know not how the imputation of Adam's destructive apostacy can be denied. If we had no concern in the one, how could we be justly punished with the other?—I say *punished*. For, to lose the primitive integrity of our nature, and inherit a depraved disposition, is at once a most deplorable calamity, and a most terrible punishment.—Cor-

* Especially, Articles IX, X, XI, XII, XIII.

† MILTON, Book III. 290.

‡ Book X. 817.

ruption transmitted, and sin imputed, seem to be doctrines *indissolubly* connected. To allow the former, and reject the latter, is, in my apprehension, to acknowledge the effect without admitting the cause.

Ther. To make us parties in a covenant, which we did not agree to, can this be *equitable*? To ruin us for a crime, which we never committed, can this be *merciful*? Surely, this is a flagrant injustice, never to be ascribed to the All-gracious GOD. A diabolical barbarity, add some, never to be mentioned without the utmost detestation.

Asp. I see no cause for such a tragical outcry of barbarity, nor indeed for any complaint of injustice. Not to insist upon the sovereignty of an All-creating GOD, and his unquestionable right to *do what He will with His own* *, I would only ask—Did He not condescend to transact with man, not on the foot of absolute uncontrollable authority, but in the honourable and endearing way of a *covenant*?—Were not the terms of this covenant, perfectly easy, and wonderfully gracious? *Wonderfully gracious*: For, they proposed a state of inconceivable and everlasting felicity † to creatures, who were intitled to *no* happiness; had not the least claim to *any* good; no, not so much as to the privilege of existence. *Perfectly easy*: For, what was the condition on man's part? Not any rigorous act of duty, not any severe course of self-denial, but the free enjoyment of *millions* of blessings and pleasures, with only the prohibition of *one* pernicious indulgence.—Here then is made, on one hand, a promise of the most *glorious* reward, that GOD Himself could give: and nothing required, on the other, but the *smallest* expression of allegiance, that man himself could wish.—And is this injustice? Is this barbarity?

Ther. All this was equitable enough with regard to Adam: by why should we be condemned for *his* violation of the covenant?—Or how was such a constitution of things gracious, with respect to *us*?

Asp. “Why condemned?”—Because, we should have been partakers of the benefit and the glory, if he

* Matt. xx. 15.

† Luke x. 28.

had persevered in his duty. To this, I presume, none would object. And if they *would not* to the one, they *ought not* to the other.

You ask farther; "How was such a constitution of things gracious, with respect to us?"—I answer; because it was the *most likely* means, to secure the happiness of us and all mankind. Was not Adam, of all persons, by far the best qualified to act as a general head? He had a perfection of knowledge, to discern his true interest: a perfection of holiness, to capacitate him for obedience: and a perfection of happiness, disposing him to perseverance. As none could have more eminent qualifications, none could have *so many* obligations. His own welfare, both bodily and spiritual, was at stake: the eternal interests of his rising family, and of his remotest posterity were depending: the lives, the souls, the *everlasting* *All* of the whole human race, were embarked on the single bottom of his fidelity. Therefore, the felicity of every individual, that should spring from his loins, was a fresh motive to vigilance, an additional engagement to duty*.—As *his* love to his offspring was more refined, more exalted, more godlike than ours, all these considerations and inducements must operate upon him, in their fullest scope, and with the strongest energy.—What an entrenchment was here, to keep out disobedience, and ward off ruin! An entrenchment, *deep* as hell; *high* as heaven; *wide* as the whole extent of the human species.

Here then I may venture to throw the gauntlet, and challenge the whole world. Let the most penetrating mind devise a scheme, so wisely and graciously calculated to *ascertain* the success of a *probationary* state. If

* Should any person imagine Himself more capable of standing than Adam, who was endowed with all the perfections of an innocent, holy, godlike nature; I think, by this very imagination, he begins to *fall*; fall into one of the vilest sins, pride.—Is any person ready to suppose, That, from a view to his own particular salvation, he would continue faithful; when Adam was not engaged to fidelity, from a regard to his own and the final happiness of all his posterity? He seems to be just as wise as the mariner, who persuades himself; That, though *ten thousand* anchors, firm and without a flaw, could not secure the ship in a storm: yet a *single* anchor, crazy and damaged, might have done it effectually.

this be impracticable, then must every mouth be stopped. No tongue can have the least reason to complain. I, for my part, shall think myself obliged to admire the benignity of my CREATOR's conduct. And GOD may justly demand of all intelligent creatures; *What could have been done more, for the preservation and felicity of mankind, that I have not done* *.

Especially, when to all this we add, That the same Almighty BEING, who appointed Adam to be our representative in the first covenant, without asking our *actual consent*; appointed also CHRIST to be our representative in the second covenant, without staying for our *actual solicitation*. When we take *this* into the account, there remains not the least shadow of injustice; but goodness, transcendently rich goodness, shines forth with the brightest lustre.

Ther. Goodness, Aspasio! This is surprising indeed. Why, if Adam's transgression be laid to our charge, we are *damnable* creatures, the very moment we exist; and are liable to the torments of hell, even on account of his disobedience. To term this goodness, is the greatest of paradoxes! To affirm it of the DEITY, is little less than blasphemy!

Asp. Let us be calm, my dear friend, and consider the case impartially. If it is not a real truth, I shall be as willing to relinquish it, as yourself.

Is not death, eternal death, the wages of every sin? And if of every sin, then doubtless of *original*. Which is the *fountain*, from whence all the streams of actual iniquity flow; or rather the Abyss, from whence all the torrents pour.—That, which could not be pardoned, but by the humiliation and agonies of GOD's adorable SON, may reasonably be supposed to deserve the most dreadful vengeance. And it is affirmed, by an authority which you will not dispute; that, “For original as well as actual sin, the offering of CHRIST is a propitiation and satisfaction †.”

Does not St. Paul deliver it, as a maxim in divinity, That, *by the offence of one*, Adam he undoubtedly means,

* Isai. v. 4.

† Article XXXI.

judgment came upon all men to condemnation * ? The import of the words, together with the connection of the passage, lead us to understand this of a condemnation to eternal misery.—*The import of the words* : for, they are doubled †, to make them peculiarly strong in their signification : and each word, within the compass of this very epistle, is used in that awful latitude of meaning ‖. *The connection of the passage* : because, it stands opposed to that justification which is unto life. This, we are sure, includes the idea of an everlasting duration. And why should its tremendous counterpart be less extensive ?

This sense is evidently *patronized*, and this doctrine most peremptorily *asserted*, by our established church. What says the book of *homilies*, when treating of the miseries consequent upon the fall ? “ This so great and “ miserable a plague, if it had only rested on Adam, “ who first offended, it had been much easier, and “ might the better have been borne. But it fell not “ only on him, but also on his posterity and children “ for ever ; so that the whole brood of Adam’s race “ should sustain the self-same fall and punishment, “ which their forefather by his offence most justly had “ deserved §.”—Lest any should misapprehend the design of our reformers, and suppose the punishment to consist only of some bodily suffering, or the loss of immortality, it is added in the same alarming discourse ; “ Neither Adam, nor any of his, had any right or “ interest at all in the kingdom of heaven ; but were “ become plain reprobates and castaways, being per- “ petually damned to the everlasting pains of hell.”

Lest you should imagine, this might be written under a fallacy of hasty zeal, or that ’tis to be reckoned among the doting opinions of a credulous antiquity ; let me remind my friend, That it is engrafted into the *articles*. Those articles, which were approved by the archbishops and bishops of both provinces ; were ratified by the general consent of the clergy ; and are, to

* Rom. v. 18.

† Κριμα εις το κτακριμα.

‖ Rom. ii. 3. iii. 8. viii. 1.

§ Homily on the nativity of

CHRIST.

this day, the *national standard* of our belief. The ninth article, beginning with a description of our depraved nature, subjoins an account of its proper desert; "In every person born into the world, it deserveth GOD's wrath and damnation *."

Ther. How *miserable* then is man!

Asp. In *himself* He is miserable beyond expression. But a conviction of this misery is the beginning of all happiness. *The valley of Achor is a door of hope* *.

Ther. Explain yourself, Aspasio. You seem to deal very much in the incomprehensibles.

Asp. Such a conviction would demonstrate the *absolute insufficiency* of all human attainments, and all human endeavours, to procure life and salvation.—For, in case we could perform every jot and tittle of the divine law; offend in no instance; fall short in no degree; persevere to the very end; yet this would be no more than our present bounden duty. Not the least pittance of merit could arise from all this. Much less could this be sufficient to expiate original guilt, or remove the dreadful entail of the primitive all-destroying sin.

This, therefore, would most effectually preclude every false confidence; and *sweep away*, at one stroke, *every refuge of lies* *. It would lay us under an immediate, indispensable, and happy necessity, of betaking ourselves to CHRIST.—I say *happy* necessity; because then we should know, by experience, what each

* I am surprised to see a learned author, attempting to *sheath* the *sting* of this awful denunciation: attempting to prove, that the words "do not signify GOD's eternal wrath, and the damnation of hell."—I shall take no pains to confute, what this gentleman is pleased to advance. I shall leave the question in the reader's own breast. Let him discover, if he can, a different meaning in the sentence. Unless he has a pretty shrewd knack at sophistry, I am persuaded, he will find it a difficult matter to give *any other* tolerable turn to the passage.—Surely, it must be a reproach to our venerable mother, if she delivers her doctrine in language so *fallacious*, as must necessarily mislead the generality of her sons: or in terms so *abstruse*, as even a good understanding cannot develop, without some proficiency in critical legerdemain. Far be it from me, to bring such an *odium* upon our church.

* Hos. ii. 15. *Achor* signifies *trouble*.

† Isai. xxviii. 19.

part of our LORD's awful yet tender declaration meaneth; *O Israel! Thou hast destroyed thyself; but in ME is thy help* †.—We should then find, that as sin and misery have abounded through the first Adam, mercy and grace have *much more abounded* through the second. For, if we were ruined by a crime, which we committed not; we are recovered by a righteousness, which we performed not. A righteousness, infinitely surpassing whatever we could have acquired; even though our nature had been transmitted to us, free from any depravity, and exempt from all guilt.

Ther. In your opinion then, and according to your scheme, *salve* and a *regimen* are better than a sound constitution!

Asp. No, Theron. My opinion is, that none can think himself aggrieved, or have any reason to complain, at that grand and beneficent regulation, which suffers the *glimmering* taper to be obscured or extinguished, but sheds abroad the *boundless* and *majestic* beams of day. And if any comparison be made between the most perfect human obedience, and the everlasting divine righteousness of CHRIST, it should be taken from the glimmering taper and the meridian sun.

Ther. I cannot persuade myself to admire such mysterious and unaccountable notions. They must puzzle some: will offend others: but cannot edify any.

Asp. This point, That *we all died in Adam*; were undone by his apostacy; cannot puzzle the simplest, if unprejudiced mind.—Nor will it offend any, but the proud philosopher, or the self-righteous moralist. And I assure you, I should not mention it, much less insist upon it, did it not subserve, in a very singular manner, the purposes of *edification*. The doctrine of a REDEEMER, obeying and dying in our stead, is the very hinge and centre of all evangelical revelations: is the very life and soul of all evangelical blessings. This doctrine is not a little illustrated, and comes very much recommended, by the imputation of Adam's sin.

Contraries, you know, cast light upon, and set off each other. Winter and its severe cold, make spring and its cheering warmth, more sensibly perceived, and more highly pleasing. Such an influence has the present subject, with respect to the vicarious obedience of our MEDIATOR. The more clearly we see the *reality* of the first, the more thoroughly we shall discern the *expediency*, the *excellency*, the *glory* of the last. The more we are humbled under a conviction of the former, the more we shall covet, or the more we shall triumph in, the enjoyment of the latter.—The apostle draws a long parallel, or rather forms a strong contrast between them, in the fifth chapter to the Romans. He speaks copiously of Adam's guilt, imputed to all mankind for condemnation and death: that he may speak the more acceptably, the more charmingly of CHRIST's righteousness, imputed to all believers for justification and life. In that *dark ground*, he well knew, this fairest loveliest flower of Christianity, appears with *peculiar beauty*; indeed, with all the beauty of consummate wisdom, and adorable benignity.

Ther. It really seems to me a thing *impossible*, that one man's righteousness should be made another's. Can one man live by the soul of another? Or be learned by the learning of another?—Good Aspasio, never attempt to maintain such palpable absurdities. They will expose Christianity to the scorn of infidels.

Asp. If infidels scoff at this comfortable truth, their scoffing will be, like all their other cavils, not the *voice* of reason, but the *clamour* of prejudice.

My friend's objection insinuates, what we never assert; That the righteousness of CHRIST is *transfused* into believers. Which would, doubtless, be in fact impossible, as it is in theory absurd.—But this we disavow, as strenuously as you can oppose. The REDEEMER's righteousness is made ours, not by *infusion*, but by *imputation*. The very terms we use, may acquit us from such a ridiculous charge; as imputation signifies, “A placing to the account of one, what is “done or suffered by another.” Accordingly we believe, that the righteousness which justifies, abides in CHRIST, but is placed to our account: that CHRIST,
and

and CHRIST alone, actually performed it: that CHRIST, and CHRIST alone, personally possesses it: but that performing it in our stead, and possessing it as our covenant-head, GOD imputes it to us—GOD accepts us for it—accepts us as much, *as if* we had, on our own behalf and in our own persons, severally fulfilled it.

Though one man cannot live, be actuated with a principle of life, *by the soul* of another; yet you must allow, that one man, nay, that many men may live, be continued in the possession of life, *for the righteousness of another*. Or else you must do, what I am sure you abhor—you must charge, with absurdity and impossibility, even the declaration of JEHOVAH Himself; *If I find in Sodom fifty righteous within the city, then will I spare all the place* FOR THEIR SAKES. *

Ther. Not all your refinements can reconcile me to this uncouth notion.—The practice is *unexampled*, and absolutely inconsistent with the rules of *distributive justice*.

Asp. Ah! my Theron, if we look for examples of GOD's unbounded goodness, amongst the puny proceedings of men; we shall be led into the most extravagant misapprehensions. To measure one of the sparks on your ring, and fancy we have taken the dimension of the Alps or the Andes, would be, in comparison of this error, a small mistake. Since, between a brilliant speck, and a range of mountains, there is *some* proportion: but between human beneficence, and this heavenly bounty, there cannot possibly be *any*.—However, the all-condescending CREATOR has been pleased, so to dispense his infinitely rich grace; that we may find, though nothing parallel in any, nothing correspondent in all circumstances; yet some *faint* shadow of its *manner*, among the affairs of mankind. Something, that may perhaps give us such an idea of the stupendous subject, as a *glow-worm* would give of the sun's splendor, in case a person had never beheld that magnificent luminary.—This remark I must

* Gen. xviii. 26.

intreat you to recollect, whenever I attempt to *elucidate* the mysteries of the gospel, by any occurrences in common life.

When your worthy minister was disabled, by a rheumatic disorder, from attending on the business of his function, several of the neighbouring clergy gave him their assistance. Was he not, by this *vicarious* performance of his office, *intitled* to all the profits of his living?—It seems therefore not so unexampled a thing, for one person to act in another's stead. And when a service is thus discharged by the *proxy*, the benefit may, according to the received maxims of mankind, accrue to the *principal*.—Did not Jehu's descendents, even to the fourth generation *, reap the advantage of their great grandfather's zeal? Does not the *Duke of * * ** enjoy the honours and rewards, won by the sword of a victorious ancestor?—And may not the whole world of believers, with equal, with *far greater* justice, receive life and salvation, on account of their all-deserving SAVIOUR? Especially, since He and They are one mystical body; represented as such in scripture, and considered as such by GOD.

No, say you: “this is contrary to the rules of distributive justice.”—What is your idea of a *surety*? How was the affair stated, and how were matters negotiated, with relation to your generous acquaintance Philander? He, you know, was bound for an unfortunate brother, who lately stepped aside.

Ther. The debt, by his brother's absconding, devolved upon Philander. He was responsible for all, and obliged to pay the whole sum.

Asp. Was not his payment *as satisfactory* to the creditor, as if the money had been paid in the debtor's own person, by the debtor's own hand?

Ther. Certainly.

* 1 Kings x. 30. By this instance—by blessing the Israelites, for the sake of Abraham, Isaac, and Jacob—by shewing mercy to Solomon, and his posterity, on account of David their father—and by many such patterns recorded in scripture; the LORD seems to have constituted a sign, and to have kept up a memorial, of his purpose to save sinners, by the deeds and deserts of *another*.

Asp.

Asp. Was not the debtor, by this vicarious payment, released from all fear of prosecution, and *acquitted* from any future demand on this score?

Ther. He was.

Asp. Apply this instance to the redemption of sinners by JESUS CHRIST, who is in the sacred writings expressly styled a *SURETY**.—If Philander's act was deemed, in the estimation of law, the act of his brother; if the deed of the former was imputed, in point of advantage, entirely to the latter, why should not the same effects take place, with regard to the divine bondsman, and poor insolvent sinners? Why should *that* be exploded in our system of divinity, which is universally admitted in our courts of justice?

Ther. Obedience and righteousness are, in the nature of the things themselves, *personal* qualities, and *only* so. Every man is that only (and can be nothing else) which he is in himself.

Asp. Righteousness, as *dwelling in us*, is undoubtedly a personal quality. Obedience, as *performed by us*, comes under the same denomination. But does this supersede the necessity, or destroy the existence of imputed righteousness?—Your first proposition is ambiguous. Let it speak distinctly; add *inherent* to your righteousness, and the sense becomes determinate, but the argument falls to the ground.

“Every man is that only (and can be nothing else) which he is in himself.”—If I had never seen the Bible, I should have yielded my ready assent to this proposition. But when I open the Old Testament, and find it written by the prophet, *In the LORD shall all the house of Israel be justified* †; when I turn to the New Testament, and hear the apostle saying, *Ye are complete in HIM, who is the head of all principalities and powers* ‡; I cannot concur with Theron, without contradicting revelation.—Israel, or the true believer, is said to be justified; and the foundation of this blessing is declared to be, not in himself, but in the LORD. The Colossians are said to be complete, which we are very certain they were not in themselves,

* Heb. vi. 22.

† Isai. xlv. 25.

‡ Col. ii. 10.

and

and are expressly assured, they were so in CHRIST.—Hence it appears, quite contrary to my friend's assertion, that sinners both *have* and *are* that in CHRIST, which they neither have nor are in themselves. They have by imputation a *righteousness* in CHRIST; they are by this imputed righteousness complete before GOD.

I believe, your mistake proceeds from neglecting to distinguish between INHERENT and IMPUTED.—We never suppose, that a profane person is devout, or an intemperate person sober. To live soberly, and act devoutly, is *inherent* righteousness. But we maintain, that the profane and intemperate, being convinced of their iniquity, and betaking themselves to the all-sufficient SAVIOUR for redemption, are interested in the merit both of his life and of his death. This is *imputed* righteousness.—We farther affirm, that, though criminal in themselves, they are made righteous in CHRIST, and are accepted by GOD for his beloved SON's sake. This is *justification* through imputed righteousness.

Neither is this a precarious or unwarrantable opinion, but the clear and positive declaration of scripture. *He justifieth*; he absolves from guilt; he treats as righteous—*Whom?* Upright, obedient, sinless creatures? This were nothing extraordinary.—No; but *he justifieth the ungodly* *, *that believe* in the LORD JESUS; imputing, as the ground of this justification, *their* trespasses to him, and *his* righteousness to them. This is divinely gracious indeed!

Ther. I see no occasion for such *nice* distinctions, and *metaphysical* subtilties, in plain popular divinity. Hard terms and abstruse notions may perplex the head, but seldom improve the heart.

Asp. Why then do you oblige us to make use of them? If some people twist and entangle the reins, it behoves others to *clear* them of the embarrassment, and *replace* them in their due position.—Many writers, either from an artful design, or through a strange inadvertence, have jumbled and confounded these two very

different ideas. Hence they have started objections to our doctrine, which, the moment you introduce this obvious distinction, vanish into air. They broach a mistake of their own, and then charge the absurdity upon others.

I am no more fond of hard terms, and abstruse notions, than my Theron: Neither can I think the instance before us is so abstruse and intricate. I am very certain, you are capable of comprehending much higher and nicer refinements. Therefore, I must once again entreat you to remember the very material difference between *inherent* and *imputed* righteousness. The former is the essence of sanctification; the latter is the ground of justification. By *this*, we are restored to the favour of GOD; by *that*, we are made meet for his heavenly kingdom.—Let this distinction, which is easy, which is scriptural, which is important, take place, and we may for the future dismiss what you call the metaphysical subtilities. Our disagreement will cease, and our opinions tally.

Ther. I question that, Aspasio. There are other difficulties to be got over, before I can digest so crude an opinion.—If we are justified by the righteousness of CHRIST, then the righteousness which justifies mankind is *already* wrought out.

Asp. And this you take to be a notorious falshood; whereas I look upon it as a certain and most delightful truth.—The righteousness, which justifies sinful man, was *set on foot*, when GOD sent forth his SON from the habitation of his holiness and glory, to be born of a woman, and made subject to the law.—It was *carried on* through the whole course of our SAVIOUR's life, in which he always did such things, as magnified the law, and were pleasing to his heavenly FATHER.—It was *completed* at that ever-memorable, that grand period of time, when the blessed IMMANUEL bowed his dying head, and cried, with a strong triumphant voice, IT IS FINISHED.

If the justifying righteousness was to be wrought by *ourselves*, we could never be truly and fully justified till death; till our warfare is accomplished, and our *last* act of obedience exerted. — But how-uncomfortable is
such

such an apprehension ! And how miserable would it render our lives !—How contrary is such a sentiment to the determination of the apostle, *Ye ARE justified* * ! as well as to the experience of Christians, *We ARE passed from death unto life* †.

Ther. Soothed then with this pleasing surmise, may not the *libertine* say to his soul ?—“ Soul, take thine
“ ease in the most indolent security. All my carnal
“ appetites, indulge yourselves without restraint. Con-
“ science, be under no solicitude to live soberly, righ-
“ teously, and godlily : For the work *is done ; all done*
“ to my hands. I am like some fortunate heir, whose
“ parents have been successfully industrious, and have
“ left nothing to exercise the diligence of their survi-
“ ving son, but only to possess the inheritance, and
“ live on labours not his own.”

Asp. The libertine, who only speculates or disputes, may indeed abuse the *doctrine* of grace. But the believer, who is guided and influenced by the *power* of grace, will improve it to better purposes. Where the former only *fluctuates* on the understanding, such detestable consequences may ensue. Where the latter *operates* on the heart, it will always produce very different effects. Such a person, from such a faith, will never be inclined to inactivity or licentiousness ; no more than our busy companions, with their humming notes, and honied thighs, are, by this bright sunshine and all these expanded blossoms, inclined to *sleep away* their hours in the hive. You may as soon expect to see these colonies of the spring swarming in December, clinging to an icicle, or dispersing themselves to gather honey on the snow, as to see a truly gracious man, who *is dead to sin, living any longer therein* ‡.—GOD forbid || ! He abhors the very thought.

Whoever, therefore, so shamefully *perverts* so sweet and glorious a doctrine, is a witness against himself, that he has neither lot nor portion in the inestimable privilege. Does an animal suck poison from the most wholesome herbs ? We are sure, from that infallible in-

* 1 Cor. vi. 11.

† 1 John v. 20.

‡ Rom. vi. 2.

|| Rom. vi. 1, 2.

dication, it is the vile spider, or some envenomed insect, not the valuable and industrious bee.

Ther. Truly, Aspasio, I know not how to call that doctrine sweet, much less can I recommend it as wholesome, which renders repentance, personal reformation, and inherent rectitude *needless*: And, if your tenet is once received, all these duties may fairly be dismissed: So that, if the thing was possible, yet it would be *pernicious*.

Asp. The prophet was of another mind; *They shall look on him, whom they have pierced, and mourn †*. Sinners shall look by faith to their crucified LORD; shall see him fastened with nails to the cursed tree; see him stabbed to the heart by the bloody spear; and remembering, that this was the punishment due to their provocations; believing, that by this punishment they are freed from all penal sufferings, and intitled to all spiritual blessings; they shall not be tempted to transgress, but incited to mourn, not play the profligate, but act the penitent.—The apostle exactly agrees with the prophet; and both are diametrically opposite to my friend; *The goodness*, the transcendent and inconceivable goodness of GOD our SAVIOUR, instead of diverting from, *leadeth to repentance **.

Far from obstructing, it powerfully promotes *personal reformation*: For thus faith that all-wise BEING, who intimately knows our frame, and discerns what is most effectual to work upon our minds, *The grace of GOD, which bringeth salvation, hath appeared, teaching us, that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godlily in this present evil world †*. Grace, you observe, even that gloriously free grace, which bringeth salvation to unworthy creatures, is a dissuasive of all vice, and an encouragement to every virtue.

As to *inherent rectitude*, how can that be rendered needless by imputed righteousness? Is health rendered insignificant by the abundance of our riches? Does ease become superfluous through the beauty of our apparel? —Holiness is the *health* of our souls, and the *ease* of

† Zech. xi. 10.

• Rom. ii. 4.

† Tit. ii. 11, 12.

our minds: whereas ungovernable passions create keener anguish, than a brood of vipers gnawing our bosoms. Inordinate desires are a more intolerable nuisance, than swarms of locusts infesting our abodes. To regulate *those*, and to restrain *these*, can never be needless, till comfort and sorrow change their properties; till the diabolical nature becomes equally desirable with the divine.

Ther. The believer indeed, out of mere generosity, may, if he please, add works of righteousness of his own. But his main interest is secure without them.

Asp. Rather, Theron, he *must* out of duty, he *will* out of gratitude, and from the new disposition of his nature he *cannot but*, add to his faith works of righteousness.

How runs the heavenly *edict*, in this case made and provided? *I will, that they who have believed in GOD, for pardon of sin and life eternal, be careful to maintain good works* *.—How beats the *pulse* of a believing soul? You may feel it in that truly generous demand, made by the Psalmist, *What shall I render unto the LORD, for delivering me from impending death, from deserved damnation, and for all the benefits that he hath done unto me* †? A grateful heart wants not the goad, but is a spur to itself.—How leans the *bias* of his nature? He is new-born, created in CHRIST JESUS unto good works ‡; his delight is in the law of the LORD ||. Whatever is our supreme delight, we are sure to prosecute, and prosecute with ardour. *We cannot but speak the things which we have seen and heard* †, was the pro-

* Tit. iii. 8. The original word *προσκαρτεροῦν* has a beauty and an energy, which, I believe, it is impossible for our language to preserve by any literal translation. It implies, that a believer should not only be exercised in, but eminent for all good works; should shew others the way, and *oustrip* them in the honourable race; be both a *pattern* and a *patron* of universal godliness.

† Psal. cxvi. 12.

‡ Eph. ii. 10.

|| Psal. i. 2.

† *Cannot but*—This is an expression, used by the apostles, Acts iv. 10. It describes the genuine and habitual propensity of their *new* nature. As the compassionate bowels cannot but yearn at spectacles of misery; as the benevolent heart cannot but dilate with pleasure at the sight of a brother's happiness; so the new creature in CHRIST cannot but *desire* to glorify, and *delight* to obey, the ever-blessed GOD.

cession

session of the apostles; if applied to practical godliness, it is the experience of the Christian.

Nor can his main interest be secure without a holy obedience. Because, the Judge of the world, at the day of eternal retribution, will declare to the workers of iniquity: *I never knew you; depart from me* *. Because holiness, though not the cause of our admittance to the beatific vision; is so necessary a qualification, that *without it no man shall see the LORD* †. Without it, there is no access to heaven, neither could there be any enjoyment in heaven.

Ther. Pray, recollect yourself, Aspasio. According to the tenour of your own illustration, the necessity of *personal* obedience is evidently vacated. For, how can the law demand a debt of the principal, which has been fully discharged by the surety? Does not such a doctrine supply consequences, very hurtful to piety and virtue?

Asp. The debt of penal suffering, and the debt of perfect obedience, are fully discharged by our divine SURETY. So that we are no longer under a necessity of obeying, in order to obtain an exemption from punishment, or to lay the foundation for our final acceptance. We are nevertheless engaged, by many other obligations, to walk in all dutiful and conscientious regard to the law.

The Levites were a type of CHRIST. *The Levites, saith the holy One of Israel, shall do the service of the congregation, and bear their iniquities* ‡.—*Do the sacred service*, whereby the people were accepted before GOD—*Bear their several iniquities*, whereby they obtained remission of sins.—Israel, you see, by means of the Levites and their ministrations, were made partakers of pardon, of peace, and the divine favour. This is undeniable. But did this vacate the necessity of their personal obedience? Could this supply consequences very hurtful, or in any degree hurtful, to their piety and virtue?—Where then was the wisdom of the law-giver? What a reflection this on the author of such an institution? Either HE could not be wise and holy, or else this charge must be false and groundless.

* Matt. vii. 23.

† Heb. xii. 14.

‡ Numb. xviii. 23.

Ther. Many other obligations you say. Instance in some, and demonstrate the charge to be groundless.

Asp. Obedience, personal obedience, is necessary, because—this is the most authentic proof of our love to the gracious REDEEMER; *If ye love me, keep my commandments**—this is a comfortable evidence of our union with that exalted head; *He that abideth in me, and I in him, the same bringeth forth much fruit*†—this is also the most effectual method of adorning our profession; and of winning our neighbours to embrace the gospel. *Let your light*, the light of your exemplary conversation, not only appear, but *shine before men: that they, seeing your good works, may think honourably of your religion*‡. *May glorify your FATHER which is in heaven*; and say, with those profelytes mentioned by the prophet, *We will go with you*.

Are not these obligations?—Real obligations? Obligations, whose reality will never be disputed, whose force must always be felt, by the true believer.—*Do we then make void the law*, through an imputed righteousness? No, verily: but—if gratitude to the crucified JESUS, have any constraining influence; if a concern for our own comfort and happiness have any persuasive energy; if there be any thing inviting, any thing desirable, in the prospect of honouring GOD, and edifying man—we *establish the law*. By all these generous, manly, endearing motives, we enforce its precepts, and provide for its observance.

Ther. Should we admit this doctrine, mankind could no longer be considered as in themselves, and solely in themselves *accountable* creatures. Nor would the future judgment be an *equitable* distribution of rewards and punishments; but only GOD's awful and uncontroulable execution of his own arbitrary and irreverfible decrees.

Asp. I have never been accustomed to consider mankind, under the gospel dispensation, as *accountable solely* in themselves. Because, in this comfortable and be-

* John xiv. 15.

† John xv. 5.

‡ Matt. v. 16. Therefore, by our LORD in this place, and by St. Paul in his epistle to Titus, good works are called *Kala* *αἰε*, graceful, beautiful, ornamental.

nign scheme, a MEDIATOR intervenes; undertakes to answer for his people; and bears the *chastisement of their peace*.—Were we accountable solely in ourselves, CHRIST as our great HIGH-PRIEST, would be set aside; and his sacrifice, as a propitiation for sin, be of none effect.

Why may not the future judgment, be an equitable distribution of rewards and punishments? If those, who reject the atonement of the dying JESUS, and refuse to depend on his consummate righteousness, are left to stand or fall, according to the issue of their own obedience. If believers, on the other hand, are accepted through their most meritorious REDEEMER; but rewarded with higher or inferior degrees of felicity, in proportion to the sanctity of their nature, and usefulness of their lives.—I see nothing arbitrary in this procedure; but an admirable mixture of just severity, and free goodness.—On those, who reject the atonement, *just severity*—To those, who rely on their SAVIOUR, *free goodness*.

Ther. The obedience of CHRIST was *wholly* due for himself; and therefore could not merit for another.

Asp. A bold assertion this! Whoever can make it good, will infallibly overthrow my opinion; and absolutely destroy my hopes. But surely, Theron, it is not your real sentiment.

Could it then be matter of duty in the eternal SON, to be born of a woman; and in the LORD of Lords, to become the servant of all? Could it be matter of duty in the KING of glory, to embrace the infamy of the cross; and in the PRINCE of life, to pour out his soul unto death?—If all this was matter of duty, the ever-blessed JESUS (how shall I speak it? Who can believe it?) was no better than an *unprofitable servant**. For, such is the acknowledged character of one, who does no more, than—

Ther. Not so fast, nor quite so vehement, my friend. Remember what the scripture affirms. CHRIST is there said to receive a *commandment*, and be *subject* to the law. Both which expressions imply obligation and duty.

* Luke xvii. 10.

Asp. In order to accomplish our redemption, the SON of GOD submitted himself to the commandment. But this was his own *spontaneous* act. The matter of his *free* choice. To which he lay under no obligation, till he engaged to become our surety.

Being in the form of GOD, he was lord of the law; and no more subject to its commands, than obnoxious to its curse. Nevertheless, *he took upon him the form of a servant*; and *was made under the law*.—Wherefore? Because it was his bounden duty, to put his neck under the yoke*? Impossible to imagine!—Or, that *he might* obtain everlasting life and glory for himself? No such thing. But that he might *redeem those who were under the law*†. From which it appears, that both his engagement and his obedience were, not for himself, but for his people.—Therefore the prophet cries out, with holy exultation; *To us a child is born; To us a son is given*‡! His incarnate state and human nature, together with all that he did and suffered in both, were for us: *those* assumed on our account, *these* referred to our advantage.

Let us consider this, and be amazed! and be charmed!—The great universal LORD vouchsafes to pay universal obedience! What *condescension* was here!—He vouchsafes to pay it, for us men, and for our redemption! What *goodness* was this!

Ther. Before we indulge the devotional strain, we should take care that our devotion is founded on *rational* principles. Otherwise it may prove, not like the fire on the altar, which was *always burning, and never went out*; but like the flash of a sky-rocket, which glitters one moment, and is extinguished the next.—Suppose I should say, all this obedience was necessary in CHRIST, as a *qualifying condition* for the priestly office; and in order to confer merit, on the sacrifice of his death.

Asp. This you are welcome to say. But I hope, you will not, like a certain acquaintance of ours, be deter-

* Acts xv. 10.

† Gal. iv. 5.

‡ Isai. ix. 6. *Est præterea emphasis singularis in voce nobis. Significat id, quod omnes sentiunt, nostro bono & commodo natum esse hunc puerum imperatorem.*

VITRING.

The original is, not *for himself*, but *for us*, and our good: for us men, and our salvation.

mined never to unsay or retract, what you have once affirmed.—You will please to remember, that there was no need of any such qualifying condition: the dignity of our LORD's person, being, of itself, sufficient to render his sacrifice infinitely satisfactory, and infinitely meritorious.

Hence it will appear, that, for every thing advanced upon this subject, we have a solid foundation, in reason, as well as in scripture.—Scripture teaches us, that the man CHRIST JESUS, was united to the second Person of the eternal TRINITY.—Reason assures us, that, by virtue of this union, he must have an unquestionable right to everlasting life and glory. If so, he could be under no necessity of obeying, in order to procure either honour or happiness for himself.—Therefore, all that he performed, in conformity to the preceptive part of the law, he performed under the character of a *public person*: in the place, and for the benefit of his spiritual seed. That they might be interested in it, and justified by it.

Ther. Be it so: the believer is interested in CHRIST's righteousness.—Pray, is he interested in all, or only in part?—If in *all*, then every believer is equally righteous, and equally to be rewarded. Which is contrary to an allowed maxim, that there will be different allotments of happiness in the heavenly world.—If in *part* only, how will you ascertain the degree? What proportion belongs to this person, and what to the other?—Either way, your scheme is inextricably embarrassed.

Asp. The reply to my Theron's inquiry, is easy; and the embarrassment he mentions, is but imaginary.—Every true believer is interested in *all* CHRIST's righteousness; in the *whole* merit of his spotless nature, of his perfect obedience, and expiatory death. "*Is CHRIST divided?*" said a holy person in his last moments. No; "I have the whole of his righteousness. *All that he did*, all that he suffered for the redemption of sinners, is mine."

You are a great admirer of anatomy, Theron; and must undoubtedly remember the very peculiar structure of the *ear*. Other parts of the body are progressive in their

their growth. Their bulk is proportioned to the infantile, or manly age. But the organs of hearing, I have been informed, are *precisely* of the *same* size, in the feeble infant, and the confirmed adult.—Justification likewise, being absolutely necessary to a state of acceptance with GOD, is, in every stage of the Christian course, and even in the first dawn of sincere faith, complete. With regard to the existence of the privilege, there is no difference* in the babes, the young men, the fathers in CHRIST. The *perception*, the *assurance*, the comfortable *enjoyment* of the benefit, may increase. But the benefit itself is incapable of augmentation.

The various advances in sanctification, account for the *various degrees* of future glory. Not account for them only, but render them entirely reasonable, and, according to our apprehension of things, unavoidable. Even as they seem perfectly agreeable, to the representations of the gospel†.—As to settling the *proportion*, we may safely leave that to the supreme ARBITRATOR. He, who *meteth out the heavens with a span*, and *setteth a compass upon the face of the deep*, cannot be at a loss to adjust this particular.

Ther. The organs of hearing, though not precisely, are *very nearly* of the same bulk, in the babe and the man. They acquire, from advancing years, scarce any thing more than an increase of solidity. So that I make no objection to your illustration, but only to your doctrine.

If CHRIST has done all, and we are entitled to his whole merits only by believing; to be saved, must be the *easiest* thing in the world. Whereas, the Bible represents Christianity, as a *race* and a *warfare*, a state

* To the same purpose speaks one of our most celebrated divines; as great an adept in sacred literature, as ages have produced.—“All are justified alike: the *truth* of faith justifying, not the *measure*. Justification therefore is the same in all that believe: though their belief be in different degrees. So, once in the wilderness, all gathered not manna in the same measure; yet, when all came to measure, they had all alike; none above an omer, none under.”

LIGHTFOOT, Vol. II. p. 1051.

† See Dan. xii. 3. 1 Cor. iii. 8. 2 Cor. ix. 6. Luke xix. 12, 13, &c. Where the servant, that gained five pounds, is made ruler over five cities; while another, who acquired double the sum, is promoted to double honour.

of conflict and a course of striving.—In good truth, Aspasio, you prophesy pleasing things. Divinity is not your profession; or else, I should number you among “the smooth, emollient, downy doctors.” For, according to the articles of your creed, there is no more difficulty in acquiring heaven and salvation, than in rising from our seat.

Asp. If we consider the enjoyment of heaven, in a legal view; if we regard it, as an *acquisition* to be made by ourselves; it will then be, I say, not only extremely difficult, but absolutely impossible. Whereas, if we consider it in the evangelical light; if we regard it, as the *gift* of GOD; it is then attended with no other difficulty, than that which consists in believing the report, and receiving the grace of the gospel.—*To believe*, is certainly a most easy thing in itself, and would be equally easy to us, were not our minds darkened and enfeebled by the corruption of nature, assaulted and embarrassed by the temptations of satan*. On account of these impediments, we often find the duty of believing accompanied with difficulties; with many and great difficulties; such as will abundantly justify the language of the apostle, when he speaks of *fighting the good fight*†, and *running the race*‡ of faith.

A sinner, seeking for heaven and salvation, I would not compare to an active gentleman rising from his seat; but rather to a *ship-wrecked* mariner, labouring to gain some place of safety.—He espies a large *rock*, which rears its head above the boisterous flood. To this he bears away, and to this he approaches: but, whirling winds, and dashing waves, drive him back to an unhappy distance.—Exerting all his strength, he advances nearer still; and attempts to climb the desirable eminence. When, a sweeping surge interposes, and drenches him in the rolling deep.—By determined efforts, he recovers the space he had lost. Now, he fastens on the cliff, and has almost escaped the danger. But, there is such a numbness in his limbs, that he cannot maintain

* See Marshall's *Gospel-Mystery of Sanctification*. Edit. 6. page 203, &c.

† 1 Tim. vi. 12.

‡ Heb. xii. 1, 2.

his hold; and such an impetuous swell in the ocean, that he is once more dislodged, and plunged afresh into the raging billows.—What can he do? His life, his precious life is at stake. He must renew, still renew, and never intermit his endeavours.—Neither let him abandon himself to despair. The MASTER sees him, amidst all his fruitless toil. Let him cry earnestly; **LORD, save me! I perish!** And HE, who commandeth the winds and the waves, will put forth his beneficent hand; will rescue him from the devouring sea; and set his feet upon the rock. Enabling him *to believe, to the salvation of his soul.*

Such, my friend, so *painful, so assiduous*, are frequently the conflicts of an awakened sinner; before it is given him * to rest, in peaceful security, on the *rock of ages*, **CHRIST JESUS.** Of this you may, some time or other, be assured, not only from my lips, but from your own experience.

Ther. What may happen in some future period of time, is beyond my power to foresee. At present, I am apt to think, we must put a stop to the theological lecture. Don't you remember our engagement with Altinous? And you will own, that punctuality in performing our promises, is at least a *moral* virtue, if it be not a Christian grace.

DIALOGUE VI.

ASPASIO's affairs called him to London. He staid in town a few days.. But as soon as business was finished, he quitted the city, and hastened to his friend's country-seat.—Upon his arrival, he found some agreeable company, who came on purpose to spend an evening with the family. This incident gave a respite from controversy, and prevented the immediate prosecution of their debate.—As the next morning proved misty, and unfit for walking abroad, Theron invited Aspasio to pass an hour in his study.

It was situated at the extremity of a large gallery:

* Phil. 1. 29.

which,

which, while it conducted the feet to a repository of learning, interposed between the ear, and all the disturbance of domestic affairs: So that you are accommodated with every thing, that may *regale* a studious mind, and incommoded with nothing, that may *interrupt* a sedate attention.—Aspasio readily consented to the proposal, but desired first to take a turn in this beautiful *oblong*, and divert himself with the decorations of the place.

Asp. A very short survey, Theron, is sufficient to discover the correctness of your judgment, and the true delicacy of your taste.—Here are no *impertinent* and *frivolous* exhibitions of romantic tales, or poetic stories. Here are no *indecent* pieces of imagery, that tend to corrupt a chaste, or inflame a wanton fancy.—On the contrary, I am presented with a collection of maps, accurately drawn by the most able hands, and with several remarkable transactions of antiquity, most eloquently told in the language of the pencil.—You have happily hit that grand point, which the gentleman of refinement, as well as the author of genius, should ever keep in his view—the union of the *beneficial* with the *delightful* *.

Ther. Indeed, my Aspasio, I have often been disappointed, sometimes even shocked, in the gardens, the porticos, and the walks of some modern *virtuosi*. Their pourtraits and statues are little else but an assemblage of elaborate trifles. Ixion stretched upon the wheel, or Phaeton precipitated from the chariot: Apollo stringing his lyre, or Jupiter (I beg his supreme Highness's pardon for not giving him the precedence in my catalogue) bestriding his eagle, and balancing his bolts.—Pray, where is the advantage of being introduced to this *fabulous* tribe of gentry? What noble idea can they awaken, or what valuable impression leave upon the mind? The best we can say of such performances is, that they are limning and sculpture expensively thrown away.

This celebrated trumpery one can bear with, however. But when the painting and sculpture, instead of

* *Omne tulit punctum, qui miscuit utile dulci.*

HOR.

cultivating

cultivating virtue, and improving our morals, are calculated to be the very *bane* of both—Will you call *this* an elegant entertainment? No: 'tis a nuisance; 'tis a pest.—In the *statues*, I grant, every dimple sinks, and every muscle swells, with the exactest propriety. The countenance is animated with life, and the limbs are ready to start into motion.—The *picture*, I am sensible, is as highly finished as the effigy: The distributions of light and shade most artfully adjusted: The diminutions of the perspective true to a nicety: Nor can any thing exceed the easy flow of the robe, unless it be the graceful attitude, and almost speaking aspect, of the principal figure.—But is this *masterly* execution an equivalent for the most *malignant* effects? for sullyng the purity of my fancy, and poisoning the powers of my imagination?

Is it an indication of the owner's *judicious* taste, to prefer regularity of features in the hammered block before orderly and harmonious affections in his own breast? Does it bespeak a *refined* disposition, or a *benevolent* temper, to be so extravagantly enamoured with the touches of a lascivious pencil, as to expose them in the most frequented passages, and obtrude them on every unwary guest?—Surely, this can create no very advantageous opinion of a gentleman's *intellectual* discernment; much less can it raise an amiable idea of his *moral* character*. On such occasions, I am strongly tempted to suspect, that real honour is a stranger, where common decency † is wanting.

As for the artist, one can hardly forbear execrating his hateful folly, who could *prostitute* such fine talents to such infamous purposes.—Detested be the chizzel! that teaches, though with inimitable dexterity, the

* 'Tis pity but the advice of Cicero (that great master of elegant taste and polite manners) was received, as a *standard* of regulation, by all our connoisseurs in the fine arts: *In primis provideat, ne ornamenta ædium atque hortorum vitium aliquod indicent inesse moribus.* De Offic.

† A gentleman, observing some gross indelicacies of this kind at the seat of a person of distinction, very acutely (and I believe too justly) said,

His paintings are the gibbet of his name.

cold obdurate marble to enkindle dissolute affections.—Abhorred be the pencil that makes no other use of the most lovely colours, than to pollute the canvass, and ensnare the spectator.

It is argued, I know, that many of those pieces are the completest models extant :—An *everlasting reproach* this to the art ; but no apology for the performances, since the more nicely they are executed, the more mischievous † is their influence. It strikes the surer, and sinks the deeper. It dresses destruction gay, and paves with beauty the way to ruin.

It is my chief ambition, Aspasio, to have all my decorations so circumstanced, that the beholder may learn some *valuable precept* in morality, or be reminded of some *important event* in history ; may find, even in the scenes of his amusement, something to establish his virtue, or enlarge his knowledge.

† I hope it will not be thought improper, I wish it was entirely needless, to animadvert upon a practice, which is not only a reproach to our *Christian profession*, but an insult upon *national decorum* ; the practice of exposing to public view, and offering to public sale, such shameful *prints*, as are fitted only to awaken licentious desires, and cherish the most profligate dispositions.

Such spectacles are a species of the *rankest* poison : And can the poison be less pernicious, because it is received at the eye, instead of passing through the lips ? because it tends *more immediately* to debauch the morals, and *but remotely* to destroy the constitution ?—No wonder so many of our youths are corrupted, and so many robberies committed, while such scenes of pictured lewdness are suffered to inflame them with lust, and habituate them to impudence.

Another very indecent custom has unaccountably stole its way into several performances of genius and elegance ; the custom, I mean, of representing the *musés*, the *graces*, and other romantic personages, in the form of beautiful ladies, partly, if not entirely naked.—'Tis true, here are no loose adventures, no immodest gestures ; nay more, the artist expresses *his own*, and consults *our* modesty, by presenting us with a position in profile by the intervention of a foliage, or the lappet of a robe.—But let me ask the ingenious operator, If he would chuse to introduce his wife or his daughter in *such* a manner to public company ?—Is he startled at the question ? Is he shocked at the thought ? Then let him reflect, and let others consider, whether *that* can be graceful or allowable in a picture, which would be brutal and unsufferable in common life ?

Socrates (who before his application to philosophy practised as a statuary) could not but blush at this abuse of his art ; and, being to form a representation of the *graces*, he represented them properly *habited*.

I fre-

I frequently entertain my eldest son, who is reading the Greek and Latin historians, with an explanation of my principal drawings, that he may behold in colouring what he has perused in narrative.—At this instant, the youth happened to make his appearance, paying his respects to Aspasio, and dutifully saluting his father.—It just recurs to my memory, said Theron, that some necessary affairs of the family require my attendance for a few minutes. Will you excuse my absence, good Aspasio, and permit my son to supply my place?

You will very much oblige me, replied Aspasio, by leaving me such a companion.—Come, my dear Sir, addressing himself to Eugenio; as I know you are a lover of learning, what think you of diverting ourselves with these agreeable books, which give us their instructive lessons, not in puzzling languages, but in pleasing colours?—Eugenio spoke his consent, and expressed his modesty in a becoming blush:—While Aspasio proceeded——

Asp. This is a striking picture indeed! Hills piled on hills form a most astonishing prospect. What *horrible magnificence* reigns amidst those rocks and snows! Nature seems to have designed them for the boundaries of the world. Yet those daring troops are attempting to burst the prodigious barrier. Who are they, Eugenio, and whom shall we call their leader?

Eug. This, Sir, is the famous Hannibal, heading and encouraging his army in the passage of the Alps. The sons of Africa seem to shiver with cold, as they traverse those frozen regions, and march among the clouds.

Asp. 'Tis the very same. Some, you observe, climb with excessive toil the steep and craggy cliffs. Others with far greater difficulty descend through dreadful declivities of ice, exposed all the while to the arrows of the mountaineers.—Some, endeavouring to avoid the showers of steel, slip with their feet, and tumble headlong down the vast projecting promontories. See! from what a height they are falling! Carriages and their drivers, the horse and his rider! And at what a distance still from the stony abyss below! Some lie, with
closed

closed eye-lids, and ghastly features, dashed to death at the bottom. Others, writhing with the torture of mangled limbs, and broken bones, lift up an agonizing look to their comrades.—Their comrades, insensible of a brother's misery, and wholly intent upon their own security, hang in frightful elevation on the very edges of the precipice. The precipice seems to totter as they cling, and the alarmed spectator expects every moment a hideous downfall.—Are you not startled at the view, Eugenio, and in pain for the hardy adventurers?

Eug. I am, Sir: And I wonder, how they will extricate themselves from these perilous circumstances. I have read in Livy, that they cut their way through the rocks, after they had softened them with *vinegar*. But is this probable? Be the fluid ever so corroding, how could they procure a sufficient quantity of it amidst those desolate mountains?

Asp. I believe their *resolution* and their *perseverance* were the vinegar. These open a road through rocks. These, under the conduct of prudence, and the favour of Heaven *, surmount all obstacles. Influenced by these, the survivors press boldly on, and are determined to vanquish the horrors of nature, as a prelude to their victory over the forces of Rome. Let these, resolution and perseverance I mean, be the companions of my Eugenio's youthful studies, and they will enable him also to conquer difficulties—even all the difficulties, which lie in his way to learning.

What

* Under the *favour of Heaven*.—I cannot but wish, that the relator of *Lord Anson's voyage round the world* had anticipated Aspasio's remark; had made some grateful acknowledgments to an interposing PROVIDENCE in that masculine, nervous, noble narrative:—A narrative of such signal deliverances, so critically timed, and so surprisingly circumstanced, as, in the course of *one* expedition, are scarcely to be paralleled.

I am persuaded, it would have been no disparagement of the great commander, and his gallant officers, to have it thankfully recognized, on some very unexpected, yet most advantageous turn of affairs, THIS HATH GOD DONE!—Neither could it have detracted from the merit of the brave sailors to have confessed, on many hazardous emergencies, That all their resolution, all their address, and the exertion of their utmost abilities, had been only *lost labour* without the remarkable co-operation of Divine Goodness.

What is our next draught? At each end we have a group of living figures. All the intermediate space is an extensive tract of land, diversified only by rapid rivers, horrid deserts, and mountainous ridges, with here and there a few savage natives, in uncouth dresses, and formidable arms.—It is more like a *map* than a *picture*; and the most remarkable beauty is the *aërial perspective*, which puts a very agreeable cheat upon our eyes, causing us to behold on an ell of canvass the space of many hundreds of miles.

Eug. This represents the *Retreat of the ten thousand Greeks*. First we behold them in the plains of Media, at an immense distance from their native country, without guides, without provision, and, what is the most desperate calamity of all, deprived of their ablest officers by treachery and murder.—Well may they look dejected. How have I pitied their case, as I read their story! abhorred the perfidy of their enemies, and wished them all success in their hazardous enterprize!

Asp. Don't you perceive, their drooping spirits begin to revive, and some gleam of hope diffuses itself through their countenances, while they listen to the eloquent Xenophon? who stands conspicuous in the midst, haranguing his soldiers, and rousing their courage. But ah! what a vast extent of unknown climes must they traverse, with a numerous and victorious army harassing them in flank, or hanging upon their rear! What fatigues must they sustain, what hardships endure, before they arrive at their wished-for home! —*Home!* Fired by the enchanting name, and animated

—And I am apprehensive, that it must considerably diminish the delight of many readers, to observe the blessed AUTHOR of *all* these mercies, passed by unnoticed, unacknowledged, and without any share of the praise.

The sarcasm on Pope Adrian the Sixth, would, I fear, be too applicable on this occasion. Being advanced to the pontifical chair, he built a college at Louvain, and caused the following account of his rise and preferments to be inscribed over the gate, *Trajectum plantavit, Louvanium rigavit, Caesar incrementum dedit*; “Utrecht
“planted, Louvain watered, the Emperor gave the increase:” Under which some impartial hand, to rebuke the ungodliness and vanity of the pontiff, added, *Hic DEUS nihil fecit*; “In all this
“GOD and his providence had nothing to do!”

by

by their brave philosophic leader, they resolve to push their way through all the extremes of peril and of pain. To scatter with their little band the incircling millions of Barbarians, is the smallest of their achievements. They cross rivers, they scale rocks, whose slippery banks, and craggy summits, are lined with opposing nations. They wade through deserts of snow, and pass over inhospitable mountains, the far more dreaded abodes of *desolation, drought, and famine*. They encounter the keenness of the northern storm, and all the rigour of the most malignant seasons.—As some of these articles are incapable of being expressed by the pencil, the artist remits us to the historian, and has contented himself with marking out the most distinguished stages of this memorable expedition. Only we view the courageous itinerants once again on a pretty lofty eminence. There they appear, not with their former dejection, but in all the transports of joy.

Eug. This, Sir, is the mountain Tecqua, from whence they had the first view of the sea, and the first dawn of safety. There they embrace one another, and extol their commanders,—especially the noble Xenophon; whose history, filled with great exploits and extraordinary events, turns my task into a pleasure; and his manly yet benign aspect strangely attracts my esteem. Methinks, under such a general I could have been willing to take my share in all the toil, and all the hazards, of the expedition.

Asp. Would my Eugenio? Then I will list him under a captain, unspeakably more accomplished and beneficent. Young as you are, you shall from this hour commence a soldier and a traveller: a *soldier*, to fight against sin and every temptation; a *traveller*, to pass through the wilderness of this world unto the land of everlasting rest.—Though your enemies may be numerous, and your journey tedious, yet faint not, neither be discouraged. The LORD of heaven is your protector and guide; heaven itself shall be your exceeding great reward. When you arrive at those happy abodes, your delight will infinitely surpass all that the Grecians felt on Tecqua, when their ravished eyes beheld, and their tongues with extasy shouted, *The sea! The sea!*

The scene of yonder picture, I would venture to affirm, lies among the ancient Jews.

Eug. How can you tell this, Sir, at such a distance?

Asp. By the fringes in the borders of their garments, and on each fringe a ribband of blue*.—GOD Almighty commanded all the Jews to observe this peculiarity in their habit; that their very clothes, being different from the apparel of their heathen neighbours, might admonish both the wearers and the beholders not to be conformed to idolatrous worship, and licentious manners.—This, as well as every other divine command, our LORD JESUS CHRIST most exactly obeyed. Therefore we are told by the evangelical historian, that the diseased woman, *who touched but the hem of his garment, was restored to health.* Hem it is in our English Bibles: but, if you consult that most excellent of all books, the Greek Testament, you will find, that the original word might more properly be rendered *fringe* †.—However, let us pass from the drapery to the design.

Eug. Here we see David in one of the most threatening exigencies of his whole life. Saul, more like a blood-hound than a king, pursues the best of sons, and the most valuable of subjects. He has extended the wings of his very superior army, in order to surround the injured hero ‡, and his handful of associates.

Asp.

* One would wonder how the Jews can so *tenaciously* adhere to their law, and yet so *apparently* neglect its precepts. Where are the sons of Abraham, who observe this express and positive command of JEHOVAH? Though this indeed *might* be obeyed, yet many of the Mosaic injunctions are rendered, and by nothing less than the dispensations of Providence, absolutely impracticable. Is not this therefore a most incontestable proof—a proof, not invented by the arts of sophistry, but written by the finger of the ALMIGHTY himself—that the *legal* ordinances are abolished, in order to make way for a *better* dispensation? When the avenues are become inaccessible, the house untenable, and the principal apartments irreparably decayed; is not this the most cogent admonition to the inhabitants, that they betake themselves to some new and more commodious residence?—See Numb. xv. 38.

† Matt. ix. 20. *Κερατῶν.*

‡ To this, or some such incident, may be applied a passage of the Psalms, which in our translation is very obscure, has scarce any sense,

Asp. This is the most animated, and I think the most *masterly* performance, that has hitherto come under our notice.—Consternation and doubt agitate their looks. Shall they surrender themselves, as so many tame victims, to a tyrant's fury? or shall they cut their way to safety through the hearts of countrymen, friends, and brothers? Dreadful dilemma!—While they are debating, the pursuers are closing upon them. A few, a few minutes more must decide their fate.

Eug. I have sometimes wondered, that the good and gracious GOD should suffer his chosen servant to be brought into such imminent peril; especially as infinite wisdom, and almighty power, could so easily have prevented it.

Asp. So then it is a custom with you, to *consider* what you read. You endeavour to discern the propriety of scripture, and enter into its design. In this I cannot but commend you; because, in this you follow the most illustrious example. You imitate the blessed JESUS. Who, about your time of life, *was found a-*

sense, or, if any, a very unjustifiable one: *Wherefore should I fear in the days of evil, when the wickedness of my heels compasseth me round about?* Psalm xlix. 5.—*Wherefore?* The reason is very apparent. When wickedness cleaves to a person's heels, or habitually attends his goings, it raises an army of terrors: It unsheaths the sword of divine vengeance, and levels at his guilty head every threatening in the book of GOD.

Surely then another translation should be given to the words, and a different turn to the sense! And another translation the words will bear; a different sense the connection demands. *Wherefore should I fear, when wickedness compasseth me about at my heels?* This is a fine spirited interrogation. This implies a great and edifying truth. From this also the verse appears not only with propriety, but with beauty.—*When wickedness, or the malicious attempts of wicked men—compass me about, surround me, threaten me on every side—nay, when they are at my very heels, just upon the point to seize, overwhelm, and crush me; so that the danger seems both inevitable and imminent:—Yet even then, having GOD's almighty power and inviolable faithfulness for my protection, wherefore should I be alarmed?* Alarmed! No; confiding in such a safeguard, I will bid defiance to my enemies, and bid adieu to my fears.

According to this interpretation, either the prefix ב, or the preposition ב, is before the word אֶפְרָיִם to be understood. See Isai. xviii. 3. where both these particles, omitted in the original, are supplied in our translation.

among the doctors; both hearing them, with diligent attention, while they expounded the scripture; and, when the point was not fully illustrated, asking them questions * for his farther information.—Go on, Sir, to examine what you peruse; to inquire, where you do not understand; and, if you think proper to make me your *casuist*, when any difficulty occurs, you will do me an honour, and give me a pleasure.

As to the case before us—GOD almighty may suffer his chosen servants to be brought into the most imminent peril, for these, among other, reasons. That the blessing of deliverance may be doubly *welcome*, and the power of delivering more signally *conspicuous*.—It is, I acknowledge, a maxim with men, to crush the cockatrice in the egg. Because, when grown into a serpent, it may not be easy, perhaps not be possible, to destroy or controul the venomous beast. But the omnipotent RULER often takes the contrary method. He permits danger to arrive at the very height. Matters are reduced even to a hopeless extremity. *Then* He makes bare his holy arm. *Then* He sends help from his sanctuary. To let all men see; that salvation, both temporal and eternal, is of the LORD; that no case is irremediable, and nothing impossible with GOD.

The ruin of these people seems indeed to be inevi-

* Luke ii. 46. *CHRIST disputing with the doctors*, is a very common expression. People have been confirmed in this notion, by some injudicious pictures.—But this is, certainly, a misrepresentation of the fact; and, I think, an injury to our LORD's character.

A misrepresentation of the fact—For we have not a word said by the evangelists, concerning any such thing as disputation. Neither are we told, that JESUS was in the professor's chair, but in the place of a learner; or, *in the midst* of the Jewish teachers. Who sat on benches, ranged in a semicircular figure, and raised above their hearers. For which reason, their hearers or scholars are said, to be in the midst of them, or to *sit at their feet*. Acts xxii. 3.

An injury to our LORD's character.—He was, in his tender, as well as in his riper age, a pattern for mankind. He practised, in each period of life, what was becoming and amiable, in that particular state. Now, as *modesty*, and a teachable temper, are essential to the decorum of a youthful conduct these, we may be assured, were the distinguishing characteristics of his early years; were the inseparable concomitants of the holy child JESUS.

table.

table.—But who is the person that intervenes, just at *this* critical juncture?

Eug. It is a messenger from the principal inhabitants of Judea. He comes breathless and trembling, amazement in his face, and dust upon his head. “An invasion!” he cries—“An invasion!—The Philistines have poured themselves upon our frontiers!—The Philistines are over-running the land *!”

Asp. Upon the receipt of this news, see! what vexation reddens in the disappointed monarch’s aspect! What anger lightens in his eye! At the same time, what pale reflections on his country’s danger, mingle themselves with the fiery passions, and almost quench the flame inkindling in his cheeks.—Shall the vulture relinquish his prey, even when it lies fluttering under his talons? Galling thought! But his kingdom is at stake. If he does not immediately advance to repel the enemy, his all, his all is lost. Burning therefore with indignation, yet chilled with fear, he turns, hasty though reluctant, away.—Are you not charmed, Eugenio, with this display of *tumultuous* and *contrary* passions? Which afford the finest subject for historic painting, and are so happily expressed in this piece.

Eug. Indeed, Sir, I am *shocked*, rather than charmed. The very looks of that revengeful monarch fill me with horror. What must he suffer in his mind, who discovers such rage and anguish in his features! I would not have his furious temper, for all his royal power.

Asp. Then, my dear Eugenio, you must endeavour to suppress every emotion of envy and malevolence. You must cherish a cordial good-will to all men; and learn to rejoice in *their* excellencies and happiness, as well as in *your own*. Envy is the worm that gnaws, envy is the fury that embroils, his wretched heart. And an author, with whom you will ere long be acquainted, has assured us;

*Invidia sculi non invenere tyranni
Tormentum majus.* HOR.

* This event is related, 1 Sam. xxiii. 25, &c. And it is one of the most extraordinary instances of a divine interposition, at the very crisis of need, that any history has recorded.

The next is a kind of *night-piece*. Stars are in the sky, and the new moon rides on the skirts of the hemisphere. Which affords just light enough to distinguish objects.—This is a perfect contrast to the foregoing. We see no conflict of jarring passions; no fierce gesture, or mad demeanour. But the principal person appears *sedate* and *composed*, as the night that surrounds him. He stands on the bank of a river, thoughtful and attentive; as though he was pondering, or executing, some important project.

Eug. This is *Cyrus the great*. He stands upon the banks of the Euphrates; not far from Babylon. He points with his sceptre, and is giving directions to his army. The directions are, to pass through the channel of the river (which is drained * of its water) in order to surprise the city.

Asp. This is a prince of very superior dignity. The honoured instrument of accomplishing JEHOVAH's counsels. He was foretold by the prophet Isaiah, He was even mentioned by name †, more than two hundred years before his birth. Let us wish Him prosperity. For He goes to humble the pride of Babylon, and release the captivity of Israel.—See! The Euphrates, turned aside into the drains, discovers its immense bed. With what regular movements, and what calm alacrity, the troops advance. Silence seems to escort them; while, under covert of the shades, and with providence at their head, they march along a road, never before trodden by the foot of man ‡.—

* *I will dry up thy rivers.* Isai. xliv. 27. † Isai. xlv. 18. xlv. 1.

‡ May not the prophet (Isai. xli. 2, 3.) allude to this memorable march, when, foretelling the victories of Cyrus, he says? *Who raised him up from the east, called him to his foot, gave the nations before him, and made him rule over kings? He pursued them, and passed safely* אורח ברגליו לא יבוא *by the way, says our translation, that he had not gone with his feet.* But this reads flat, and appears inexpressive. *Nil sonat magnum aut memorabile.* Might not the sentence be rendered? He passed safely, *by a way which no man had ever gone with his feet.*

Nullius ante
Trita pede.

This was real fact; and this is truly wonderful.

The

The soldiers of the garrison, have abandoned their station on the wall, to join in the dissolute indulgence of this fatal night. The inhabitants, like many a heedless sinner, are lulled in indolence, and dreaming of pleasures, even on the very brink of ruin.

Eug. Why are those *brazen gates*, which lead to the river, placed in such a distinguished point of view? They strike my eye more, I think, than all the monuments of art and grandeur, which adorn that superb city.—And let me further ask; whether the painter has not offended against probability, in suffering them to stand wide open! On the approach of so formidable an adversary, I should expect to have found them shut with all possible security.

Asp. In this particular, the painter has shewed his judgment, and not forgotten his piety. GOD had devoted that haughty and oppressive metropolis to destruction. You will perceive, from this circumstance, how wonderfully He *over-rules* all events, for the accomplishment of his sacred purposes. Had those ponderous gates been shut *, the city had continued im-

* See this very momentous, though seemingly inconsiderable circumstance, finely illustrated by Mr. Rollin, and compared with a remarkable prophecy in Isaiah. *Antient Hist.* Vol. II. p. 144, 153.—A work, in which the most *entertaining* and *instructive* events of antiquity, are regularly digested; elegantly related; and stripped of those minuter incidents, which make the story move slow, and are apt to fatigue the attention.—Concise, but judicious observations are interspersed. Which may teach young minds, to form a right judgment of things: and not be misled, by the *plausibility* of popular notions, or the *partiality* of prejudiced historians.—Many very distinguished predictions of scripture, are explained and confirmed by correspondent facts, from the most authentic memoirs of classical literature. Indeed, a perpetual regard to the elucidation and honour of the *sacred oracles*, runs through and ennobles the whole performance.—Which method, if not strictly conformable to the rules of historical composition, is a transgression of them greatly to their advantage. It may be said to resemble the *golden branch*, celebrated by Virgil, and plucked by his hero. Whose growth, though a departure from the usual laws of vegetation, was far from depreciating the value of the tree.

I admire the whole, but cannot enough admire the *conclusion*. It is peculiarly pertinent, and inimitably grand. Has a dignity, an elevation, a majesty, which, somewhat like the kingdom described, are quite unequalled, and little less, than stupendous.

Παρθένῳ ἀρσένῳ, χερσὶν δ' ἐπιθήκε κορώνην.

preg-

pregnable, and the whole enterprize been defeated. But, through some accidental forgetfulness, occasioned by the disorders of this riotous solemnity, or rather by a very *signal interposition* of divine vengeance, they are left open *, and afford an easy entrance to slaughter and death. Which rush upon the unhappy creatures, all sunk in sleep, or overcharged with wine; as a concealed snare, in some dreadful unexpected moment, springs up, and inextricably entangles the unwary bird †. Was I to inscribe this picture with a motto, I would chuse the apostle's admonition; BE SOBER: BE VIGILANT.

Who is this, with his length of hair ‡ flowing upon his shoulders; with such amplitude of personage, such magnificence of mien, and noble plainness of habit?

Eug. This is my favourite piece.—My father sometimes shews me the heads of the philosophers. But there is something so gloomy and severe, in Diogenes and Epictetus, that I could never much admire them.—But this, Sir, is Scipio; the thunderbolt of war, as Virgil calls him. Here is something so sprightly and engaging, as well as grand and majestic, that I am never weary of looking on him.

Asp. He appears with a lady of distinguished beauty in his hand.

Eug. This is the captive princess; who had been taken in war; who was set apart for the general's prize; but whom he is now restoring to her espoused husband.

Asp. You are right, Eugenio.—He has just led in his lovely captive, attended by her husband

* *The gates shall not be shut.* Isai. xlv. 1.

† How exactly does this catastrophe agree with the prophecy? *I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware.* Jer. i. 24.

‡ I believe, it was not customary with the Romans, especially their warriors, to have long flowing hair. This therefore might seem an offence against what the Italians call *il costume*, if the painter was not supported by the authority of Livy. Who, in his descriptive picture of Scipio, gives us the following touches; *Species corporis ampla ac magnifica. Præterquam quod suapte natura multa majestas inerat, adornabat promissa Cæsaries, habitusque corporis, non cultus munditiis, sed virilis vere ac militaris.* Lib. XXVIII. c. 35.

and parents, amidst a full assembly of Romans and Celtiberians; the victors and the vanquished. His modest eyes, you observe, are rather turned from, than gazing upon, the blooming virgin.—Cannot you suppose, how the spectators must be affected, upon the opening of this extraordinary scene? Every one beholds, the hero with admiration, the lady with delight. Every bosom is big with expectation, or in pain for the event. After a short pause, he addresses himself to the lover, in words to this effect—"I am no stranger to your interest in this fine woman. The fortune of war has put her entirely into my power. The circumstances of my youth cannot render me insensible to so engaging a person. But with us Romans, honour and generosity have a more prevailing influence, than transitory gratifications. Take your bride; be happy in each other; and when you look upon this gift, admire the Romans, be a friend to Rome."—Upon this he delivers her (as the action is here represented) to the enamoured prince.

See! how the crouds, that cluster and hang around, are struck with the beneficent deed!—In the Celtiberians, we behold a mixture of veneration and surprise. Their looks are full of meaning. Methinks they are going to cry out; *Excellent man!*—In the Romans, we discern a conscious superiority, and exultation of mind. Triumph is in their features. They say, or seem to say; *This wondrous man is ours!*—In the lady, we admire the accomplished and modest fair; uniting all the dignity of her birth with all the delicacy of her sex. What soft confusion, and what tender joy, appear in her countenance! She is lost in wonder, and at a loss for words. She speaks the acknowledgments of her heart, by the silent eloquence of a tear; which steals down her glowing cheek, to bedew the kind hand, that has protected her innocence, and is resigning her to her lord.—*Her lord* is under an apparent, and a graceful struggle, of love and gratitude. He dotes upon his charming princess, and he almost adores his generous benefactor. We can hardly tell, whether he is going to clasp the former in his arms, or throw himself at the feet of the latter.—The *aged parents* express their transport

transport in a different manner. Their knees are bent to the earth; their eyes are lifted up to heaven; they implore, for their honoured guardian, every blessing which the gods can bestow.—Scipio himself displays all the magnanimity of the conqueror, tempered with the sedateness of the philosopher, and softened with the gentleness of the friend. He gives happiness, but he enjoys a greater. His eyes sparkle with a sublime delight; and he seems to anticipate the applause, which this truly heroic act will gain, in all countries and in all ages.

Eug. Is not this a greater victory, than any that he had won, in the field of battle? And a nobler triumph, than any that could be voted him, by the applauding senate? Amiable Scipio! Might I be a Roman, I would be no other than Scipio.

Asp. I wish you, my dear Sir, the temperance and generosity of Scipio. May you exercise them both; but from a better motive than his. *He*, I fear, was too much swayed by a spirit of ambition; which *you* must, not cherish, but endeavour to suppress.—A spirit of *ambition*, which pants after distinction, and thirsts for applause, is diametrically opposite to the genius of the gospel*.—It is a lesson, which must infallibly be unlearned, if ever we become possessors of faith, or partakers of CHRIST†.—It is a root of bitterness, which naturally produces envy‡; that most odious, and (as you have just now seen) most self-tormenting of all tempers.—It is a habit of mind, which generally renders men incendiaries in the church, and disturbers of its tranquillity§.—It is therefore more like an enchanted potion which inebriates, than a genuine cordial which animates.

Eug. From what motive then would you encourage me, to be diligent in the pursuit of learning, and in the cultivation of every virtue?

Asp. Not, that you may acquire the poor, contemptible, perishing honour, which cometh from men—but,

* Gal. v. 16. John vii. 18.

† Gal. v. 26.

‡ John v. 44.

§ 3 John 9, 10.

that You may *please* GOD, your Almighty CREATOR—that You may *glorify* CHRIST, your infinitely condescending REDEEMER—and may be qualified to promote the *best interests* of your fellow-creatures—even their present holiness, and their eternal happiness.

These are the grand and endearing encouragements, which our holy religion proposes. These will operate, I am bold to aver, with a much sweeter and a far more sovereign efficacy, than all the glittering enticements which *ambition* can devise; or all the delusory attractives, which *emulation*, the sister-siren, can suggest. And, what is above every other consideration weighty, these motives will be more likely, or rather these will be very certain, to receive the *divine* blessing.

You told me, you was never weary of contemplating Scipio. For which reason, I promise myself, you will not be fatigued or displeased, though I have so long confined your attention to this pourtrait.—But have we no hero of Britain, fit to join this illustrious triumvirate from Rome, Persia, and Judea?

Eug. The very next we meet, is one of our English kings. But I cannot say, that I remember either his name, or his story.

Asp. How, my young gentleman! Do you read the annals of *other* nations, and not acquaint yourself with the affairs of *your own* country?—If I was in your place, I would apply myself to the classical writers by way of study, and to some valuable English historian by way of amusement. Such an amusement is infinitely preferable to *novels* or *romances*; and will not only relax your attention, but enrich your mind.

Eug. I thank you, good Sir, for your admonition. If you please, I will now begin the study you recommend. Your explanation of these drawings, shall be the rudiments of my knowledge. And I shall think it a happiness, to receive my first instructions from so able a master.

Asp. It is honour enough for *me*, Eugenio, to have given you the hint. I pretend to nothing more, than to point out your game, or to spring the *cover*. You shall be taught, by a more expert proficient, to make

it your own. Yet, though others may direct you with greater skill, none will rejoice in your successful pursuit more sincerely than myself.

This is our renowned Henry the Fifth, as he appeared after the victory of Agincourt. You see the gallant conqueror clad in steel, and recent from the slaughter of the insulting foe. He seems to breathe an heroic ardour, which is irradiated and exalted by a lively devotion. If *courage* can be expressed by the pencil, this is the genuine likeness; keen, yet composed; grasping the sword, yet looking up to heaven.—He, that a little while ago drove the battle, like a whirlwind *, on the legions of France, now bends a suppliant knee, and offers the eucharistic hymn to the LORD GOD of Hosts. No turbulent or disorderly joy riots among the soldiery. They express not the triumph of their hearts in frantic exultations, or drunken revels, but in acts of thanksgiving to JEHOVAH; in an attitude, which speaks the devout acknowledgment of the prophet, *Thou art our battle-ax and weapons of war †*; or the grateful declaration of the Psalmist, *Not unto us, O LORD, not unto us, but unto THY name be the glory ‡*.

This last instance informs my Eugenio, that *prayer and praise* are an honourable employ—have been practised by persons of the most admired endowments—are the surest method of *obtaining success* in whatever business we undertake, and of *enjoying prosperity* in whatever circumstances we are placed.

The next piece is different from all the preceding. In *those*, armies with their ensigns floating to the winds, ships of war riding at anchor, battering engines and instruments of death, form the perspective. In *this*, we have all around a lovely rural landscape, expressive of peace, and enriched with plenty; corn and cattle in the vallies, fruitful vineyards on the hills, and beautiful gardens surrounding the houses.—But who is

* For this bold and beautiful image we are obliged to the prophet: ~~וּכְמוֹ שֹׁכֵן~~ They came out as a whirlwind to scatter me. Habak. iii. 14.

† Jer. li. 20.

‡ Psal. cxv. 1.

that graceful and august personage, seated on a throne of ivory and gold?

Eug. This is Solomon, having an interview with the Queen of Sheba. A large train of her attendants throng the avenues of the palace: some leading foreign animals; some bearing vases and caskets; all arrayed in strange apparel. The Israelites wonder at their outlandish visitants, their costly presents, and peculiar habits. Their visitants are as much surprised at the walls, the towers, and especially the temple of Jerusalem. But you, Sir, I apprehend, are most pleased with the venerable person who fills the throne.

Asp. Indeed I am, and so is his royal guest.—You observe in her robe, her retinue, her deportment, an unpolished kind of grandeur. But all in Solomon is so splendid, and at the same time so elegant, displays such a delicacy of taste, and such a magnificence of spirit, that the Sabæan princess is perfectly in raptures. See! how she stands fixed and gazing with speechless admiration*, like one lost in astonishment, and transported with delight! Her looks speak what, when she recovers the power of utterance, her tongue expresses; *It was a true report, that I heard in my own land, of thy acts, and of thy wisdom. Howbeit, I believed not the words, until I came, and mine eyes had seen it: and behold! the half was not told me: thy wisdom and prosperity exceed the same which I heard*†.

Eug. This is a high compliment. Is it right, Sir, to praise a man, in such plain terms and such high strains, to his very face? I think I have heard Philenor blame such a practice, as inconsistent with refined

* This, I apprehend, is the meaning of that remarkable strong expression, used by the sacred historian, *There was no more spirit in her*, 1 Kings x. 5. It seems to have been a well-known and customary phrase among the Hebrews, to denote the extremes either of surprise or terror. See Josh. v. 1.

† This is somewhat like the fine compliment, which Cicero pays to his learned client Archias: *In ceteris Asia partibus, cunctaque Græcia, sic ejus adventus celebrabatur, ut famam ingenii expectationem, ipsius adventus admiratioque superaret.* Though I think her Majesty's sentiments, as they are more simple and artless than the orator's, are also, like the spices and fruits of her clime, more richly scented, and more highly flavoured.

manners : And I have heard my father say, no one is a better judge of fine breeding than Philenor. If the most agreeable behaviour, added to the most winning conversation, are what you call *fine breeding*, I am sure Philenor is master of it to a very great degree. I love to be in his company, and am never better pleased than to hear him talk.

Asp. The compliment, though high, is just. It is strictly conformable to truth, and proceeds from the most unaffected *sincerity*. If we consider what follows, we shall have a pattern of true politeness, a propriety and a refinement of address, far surpassing all her Majesty's external state.—*Happy are thy men ; happy are these thy servants, which stand continually before thee, and that hear thy wisdom.* Instead of envying, she congratulates the domestics of Solomon, and rejoices in their superior felicity. This is *benevolence*.—*Blessed be the LORD thy GOD, which delighted in thee to set thee on the throne of Israel. Because the LORD loved Israel for ever, therefore made he thee king to do judgment and justice.* Here she ascribes all his royal virtues, and sublime accomplishments, to the bounty of Heaven. Though they are applauded in the person of Solomon, they are recognized as the free gift of GOD. This is *piety*.—When the endowments we celebrate lead us to magnify, not their possessor, but their author, then the poison is corrected, and turned into medicine. Praise, thus circumstanced, loses its malignity, and is rendered salubrious.

It pleases me to perceive, that you take so much notice of the conversation, which passes between your worthy father and his ingenious friends. I promise myself, you will also remember the maxim, which we have now learned from a queen ; a queen, whom not only the sacred historian, but our LORD JESUS CHRIST himself vouchsafes to mention, and with marks of approbation ; whose name therefore will be had in honour, when Semiramis and Cleopatra, the heroines and the beauties, are consigned over to oblivion. The maxim, which I mean, is this—There must be an union of sincerity, of benevolence, and of piety, in order to constitute *true politeness*. Whoever pretends

pretends to fine breeding, and is destitute of these qualities, is nothing more than a pretender. He bears just the same proportion to this ornamental character, as the ape and the monkey bear to the man.

But we have not sufficiently examined our picture. The dome is of cedar, supported by pillars of marble, on which are suspended curtains of silk and embroidery.—The pillars shine with the most glossy polish, and swell upon the eye with the boldest projections. The curtains, pendent in large and easy folds, seem not adhesive to the canvases, but waving in the air.—The throne is exquisitely contrived, richly ornamented, and highly finished. It is evident, the painter had in his eye that memorable observation of scripture, *There was not the like made in any kingdom*; and he has really done all, which art could devise, or colours execute, in order to exemplify the great encomium.

If the monarch was absent, we should desire no better entertainment, than to view the beauties of the apartment, but can hardly allow any attention to the edifice, when so graceful and so grand a presence speaks our regard: for I must own, there appears to me something peculiarly excellent in this figure; a *serenity* and *dignity*, without any of that martial air, which adds a tincture of ferocity to the warrior; a *sagacity* and *penetration*, not to be equalled by the wrinkles of age, yet transparent through all the bloom of youth. Piety and wisdom, the love of GOD, and the grace of his SPIRIT, give an elevation to the mind; give a secret charm to the countenance, and something more than mortal to the whole man.—I am apt to suspect, Eugenio, that you yourself are ready to adopt a new favourite; that you now prefer Solomon even to Scipio, and had rather be like the *beloved of the LORD**, than the darling of Rome.

Eug. Every thing in Solomon is so venerable and heavenly, that I am filled with awe, rather than incited to imitation. It is not for a boy to think of imitating such high perfection!

* *Beloved of the LORD*—This is the meaning of *Jedediah*, the name which Solomon received by the express order of JEHOSHAPHAT; 2 Sam. xii. 25.

Asp. Why not, my dear Sir? It was GOD who gave Solomon his superior wisdom, and exalted accomplishments: And GOD is *the same yesterday, to-day, and for ever*; as willing to hear, and as able to help you, as he was to hear and bless his servant Solomon.—Neither let your youth be a discouragement. *Out of the mouth of very babes and sucklings HE ordaineth strength* *. Samuel ministred in the temple, when he was but a child †. Josiah, while he was yet young, began to seek after the GOD of his fathers ‡. Timothy was acquainted with the holy scriptures from his earliest years ||: And Solomon himself was none of the oldest, when he was favoured with that extraordinary vision, and made that admirable choice at Gibeon §: A passage of scripture, which I dare say you have read, which I would recommend to your attentive consideration, and which I hope you will take for the model of your conduct.—And if you, like that illustrious young prince, desire a wise and understanding heart more than the affluence of wealth, or the distinctions of honour; if you *seek wisdom as silver, and search for her as for hid treasure*; then shall you also understand the fear of the LORD, and find the knowledge of GOD †.

The next that occurs presents us with a view of the sea; and a most tremendous view it is.

Eug. This is the voyage related by the Evangelist, when our LORD, sailing with his disciples, bid the storm be still, and made the ocean calm.

Asp. Then we may truly say, *A greater than Solomon is here* ¶!—Though Solomon was wise, CHRIST

* Psal. viii. 2.

† 1 Sam. ii. 18.

‡ 2 Chron. xxxiv. 3.

|| 2 Tim. iii. 15.

§ 1 Kings iii. 5, 6, &c.

† Prov. ii. 4, 5.

¶ *A greater than Solomon*—This is what our blessed LORD asserts concerning himself. In which we may observe the utmost dignity, tempered with the utmost decorum. He will avoid the very appearance of ostentation, even when he thinks it necessary to assert his native honour: Therefore he says not, *I am greater than Solomon*, but, *A greater than Solomon is here*. Leaving every one, who has eyes to see his mighty works, and a heart to understand his transcendent excellencies—leaving every such person to make the application. Matt. xii. 41. See another instance of this amiable ἀφιλοψυγία, ver. 6.

is wisdom itself.—Give me leave to hint upon this occasion, that every picture of CHRIST must necessarily *depreciate* his glorious person: Therefore you will never think that a few rays, beaming round his sacred head, can properly distinguish the SON of GOD; can express either the grace of his offices, or the divinity of his nature. It is not to display the perfections of our LORD JESUS *himself*, but only to give us an idea of one of his *works*, that the pencil has been employed on this grand subject.

You will also remember, that it was not the main ocean, but the lake of Tiberias, on which they sailed. However, the painter is at liberty to make his sea as large as he pleases, and his *storm* as terrible as he can. Accordingly, he has collected all the horrors of a tempest.—Lightnings fire the arch above; and thunders, could thunders have been painted, would have rocked the ground below. Those flaming bolts have smitten a huge promontory, and tore its rugged brow. See! how the rocky fragment is tumbling, with impetuous bound, from cliff to cliff.—The waters, lashed by furious winds, heave and toss their tumultuous billows. Here they rise in rolling ridges; there they rage in devouring whirls.—Amidst these horrible commotions, you behold a *vessel* in all the extremity of *distress*. Straining under the blast, battered and half-overwhelmed by the surge, she can no longer maintain the unequal conflict. She yields to the resistless flood, and begins, evidently begins, to sink.—Perplexed, amazed, and at their wit's end, the disciples run to and fro. They shift the tackling, lighten the stowage, try every expedient, and find to their unspeakable affliction every expedient ineffectual.

We cast our eye forward, and their divine MASTER appears, sedately rising from a gentle slumber. He sees the perplexity and horror of his companions, without the least emotion of alarm. He sees destruction approaching, heaven and earth mingling, and, instead of being dismayed, *enjoys* the elemental war.—What composure in his mien! What dignity in his attitude! What majesty, sweetened with compassion, in his aspect! Such as could arise from no other cause,
but

but a conscious and undoubted certainty, that not one of the company should perish, that not a hair of their head should be injured, and that all this mighty uproar of nature should end in a demonstration of his mightier power, and a confirmation of his disciples faith. —He looks abroad into the mutinous sky, and the turbulent deep. He waves, with an authoritative air, his sacred hand; and adds the great commanding word, PEACE: BE STILL.—Do you inquire after the effect? Let Milton declare it;

*Confusion heard his voice, and wild uproar
Stood rul'd.*

This is expressed in another draught. Where all is hushed: the tremendous agitations cease, and the most profound tranquillity takes place. The water is smooth as glass; we have the picture of a perfect calm; and view those very persons, who, a little while ago, were in the wildest distraction, and in the jaws of ruin, surrounding their LORD as men alive from the dead*. Their

* The circumstances of this miracle, as related by the Evangelists, are truly wonderful, and to the last degree picturesque.

Master! Master! We perish! How concise, how abrupt, and how ardent is this exclamation! Therefore how strongly significant of imminent danger; and of the utmost distress! They have not time to be explicit. A moment's delay may be fatal. What they utter is vehemence itself, and all rapidity, Luke viii. 24.—This is nature: this is the genuine language of the heart: this is true historic painting. Every impartial reader must admire this exquisitely fine stroke, far beyond the diffuse and (I had almost said, *impertinently*) florid speech, which Virgil puts into the mouth of his hero on a like occasion. *Æn.* I. 98.

Σιωπα, ησυχασο. What a majesty in this command! 'Tis admirable: 'tis inimitable: 'tis worthy of G. O. D.—I think, we may observe a peculiarly proper word, addressed and adapted to each element: the first injoining a *cessation* of the winds, the second a *quiescence* of the waves: silence in all that roared, composure in all that raged. As though (to give a short paraphrase of the grand injunction) it had been said; winds, *be hushed*; waves, *be calm*. Mark iv. 39.

The effect, which this miracle has on the disciples, is described with all the force of imagination, and all the energy of diction. To represent in colours, what the evangelical historian has left upon record,

Their consternation is turned into wonder, and their pangs of fear into extasies of joy. They acknowledge the omnipotence, and adore the goodness of JESUS.

Eug. Well may they acknowledge his *omnipotence*; since *winds and waves obey him*. Great reason have they to adore his *goodness*, since he rescued them from the very jaws of death; that worst of deaths, perishing in the stormy deep.

Asp. If JESUS CHRIST had vouchsafed such a deliverance to my Eugenio; what would he have thought, or how would he have been affected?

Eug. I should have thought myself *inexpressibly* obliged; and that I could never shew *sufficient* gratitude to so great a benefactor.

Asp. Assure yourself then, my dear Sir, that he has done infinitely more for you.—That he has delivered you, not indeed from being swallowed up by the raging billows, but from sinking into the pit of everlasting perdition.—That he has not only rescued you from endless destruction, but obtained eternal life and heavenly happiness for you.—Done all this, not by speaking a word, or issuing a command; but by bearing your guilt, and suffering your punishment; even by dying the most ignominious and tormenting death, in your stead.—Should you not then *unfeignedly* love HIM? *Study* to please HIM? And make it the *reigning* endeavour of your life to glorify HIM?

Here, Theron returned, and the young student withdrew; after receiving some affectionate and encouraging compliments from Aspasio. Who was going to enlarge upon the excellent taste of his friend; the instructive style of his pictures; the good sense and great proficiency of his son. But Theron, far from coveting praise, and fully satisfied with the consciousness of acting the becoming part, prevented his discourse, by step-

record, would be a subject fit for the immortal Raphael; and perhaps not to be equalled even by his masterly pencil. *Λιαν ἐκ περισσοῦ ἐν ταῖς ἐξιστάσιν καὶ θαύμαζον—θαύμαζον*, they were amazed—*ἐξιστάσιν*, they were transported with amazement—*λιαν*, to the very greatest degree—*ἐκ περισσοῦ*, exceeding all that language can express. Mark vi. 51.

ping

ping to a pair of glass-folding doors. Which, thrown open, admitted them into the study.

A chimney-piece of grey marble, with plain but grand mouldings, formed a very handsome appearance.—In various little niches, were fixed elegant *buffs*; and on the several interstices, hung beautiful *prints*; representing many of those eminently learned men, who were the ornaments and blessings, both of ancient and modern times. The shelves, all around, were accommodated, not incumbered, with books. Aspasio, running over the lettered backs, observed a collection of the most valuable authors, in history and natural philosophy, in poetry and divinity.

You will easily perceive, said Theron, that I am somewhat singular in furnishing my study, as well as in ornamenting the avenue. My books are not for shew, but use; and claim a regard, rather on account of their worth, than their number.—An immense multitude of volumes, I have always thought, is more likely to embarrass the attention, than to improve the understanding. A *huge* library seems to resemble a perplexing *labyrinth*; and often bewilders the mind in its pursuits, instead of leading it expeditiously to the acquisition of truth.

When people are eager to peruse a multiplicity of writings, it frequently happens, that in reading all, they digest none*. They taste some empty and transient amusement, but collect no solid or lasting advantage. Their minds are somewhat like those capacious-looking-glasses, which we have seen exposed in the most frequented and populous streets of London. They receive all manner of shadowy images, but no substantial impression. A thousand figures *pass through* them, not one *abides* in them.

* The author of *Night-Thoughts* has touched this subject with great judgment, and equal sprightliness.

*Voracious learning, often overfed,
Digests not into sense the motley meal.
This forager on other's wisdom, leaves
Her native farm, her reason quite untill'd.
With mixt manure she surfeits the rank soil,
Dung'd but not dress'd; and rich to beggary.*

Our

Our books, replied Aspasio, as well as our friends, should rather be *select*, than *numerous*. For my part, I would desire no more than two or three of the most correct and masterly writers in any science. These, a person of moderate capacity may be able to comprehend; and not comprehend only, but enrich his memory with the choicest sentiments, and make the substance of their works his own.—He will, by repetition and familiar converse, enter into their *spirit*, and acquire their *manner*. While a rambler in reading, does little more than gratify his fancy, without refining his taste, or amending his heart.

Upon this Aspasio turned himself; and espied, in one corner of the apartment, the celestial and terrestrial globes; in another, a large reflecting telescope; and on the top of a bureau, one or two of the best microscopes.

These instruments, resumed Theron, have opened an inexhaustible fund of the finest entertainments*. They have furnished us with *new eyes*; and brought up, I will venture to say, a *new world* into our view. They give us a sight of wonders, which may seem incredible to the incurious vulgar; and which were utterly unknown, to the most inquisitive sages of antiquity. They charm the eye with a display of beauties, of inimitable

* Gentlemen of taste and seriousness cannot, I think, have a nobler piece of furniture for their studies, than the microscope and the telescope, the orrery and the air-pump. This apparatus would afford them a most delightful and improving amusement in a solitary hour.—It would also give them an opportunity of entertaining their company, in a truly elegant and very instructive manner. It would open a fine and very ample field, for displaying the glories of GOD the CREATOR, and of GOD the REDEEMER.—As the discoveries made by these instruments, are so *surprising* in themselves, and *new* to the generality of mankind, every edifying hint, deduced from *such* observations, would come with a peculiar recommendation.—This, I am sure, would be a method of reducing to practice, what the polite historian has recorded of the politer Scipio; *elegantissimo intervalla negotiarum otio dispunxit*. VELL. PATERC.—And, I believe, it might be a happy means of turning the soul, to bear a part in that immortal hymn, *Worthy art thou, O LORD, to receive glory, and honour, and power; for thou hast created all things; and for thy pleasure they now exist, and were at first created*. Rev. iv. 11.

beauties,

beauties, even where nothing worthy of notice was expected. They throw the mind into a pleasing transport of admiration; and from the meanest, lowest objects, raise the most *amiable* and *exalted* ideas of the all-glorious CREATOR.

I have often regretted, that such rational and manly gratifications should be almost universally supplanted, by the *fantastical* and *childish* amusements in vogue. Why should not the contemplation of nature's surprising novelties, be as acceptable an entertainment, as the stale diversion of quadrille; be as refined an employ for a leisure hour, as to count the spots on a pack of cards?—The ladies, I am very sure, might find brighter colours, and more delicate ornaments, in the robes and head-dress of a common fly; than ever they found amidst the trinkets of a toy-shop. And was the fair circle of females once acquainted with the radiant varnish, and rich studs, which enamel the cover of a beetle's wing; I am apt to think, they would view with less rapture, with more indifference, perhaps, with a becoming disdain, all the pretty fancies of a beau's wardrobe.

A few days ago, when the accomplished Manilia favoured us with a visit, I shewed her, through a magnifying glass, the sting of a bee, the scale of a foal, the wing of a gnat, and some other *beautiful minims* of nature; together with the powder, which adheres to our finger, when we touch the body of a moth.—“Amazing! cried the young lady. What elegant figures! What enchanting finery!

————— *Smallest lineaments exact,
In all the liv'ries deck'd of summer's pride,
With spots of gold and purple, azure and green*.*

“How perfect the polish, and how high the finishing, of that little *weapon*!—This piece of *defensive* armour, how skilfully contrived, and how curiously wrought! Here, rising into little ridges, like the bosses of a buckler; fitted to repel injuries. There,

“scooped into little cavities, designed, I suppose, to
 “diminish its weight; that the coat of mail may not
 “incumber, even while it defends, the puny wearer.—
 “What I took to be a whitish despicable rag, is the
 “*neatest fan* I ever beheld. Mounted on sticks* ini-
 “mitably tapering and slender. Tinged with all the
 “soft and lovely colours of the most glossy mother of
 “pearl.—But, what astonishes me more than all, is
 “the view of that coloured dust; which your instru-
 “ment has turned into a *cluster of feathers*. Every one
 “wrought off with a regularity and a delicacy, that are
 “beyond the power of description. The finest stroke
 “drawn by the Italian pen, compared with the ex-
 “treme minuteness of the shaft, is broad and bulky as
 “an admiral’s mast. A speck of leaf-gold, could it be
 “weighed against the exquisite attenuations of the
 “vane†, would seem more substantial and ponderous
 “than yonder marble slab.

“How nice, even to a prodigy, must be the me-
 “chanism of the *animalcule* race! I see globules, I see
 “tides of blood, rolling through mæanders inexpressi-
 “bly finer, than the finest hair.—Stranger still! I see
 “ shoals of active creatures, expatiating in a single drop
 “of water‡: taking their pastime amidst such a scan-
 “ty canal, as unstraitened and as much at large, as
 “Leviathan in the abysses of the ocean.—A whole
 “kingdom of these creatures, though collected into a

* These *sticks*, are the little *ribs*, which support, at proper in-
 tervals, the fine transparent membrane of the wing.

† *Vane* is the *feathery* part of a quill.

‡ In a single drop of water, Dr. Hook is said to have discover-
 ed, with his microscope, eight millions two hundred and eighty
 thousand *animalcules*.—This is mentioned, because it is the prevail-
 ing philosophy of the age. Though I must confess, that Mr. Gau-
 tier seems to have gone a considerable way, towards giving it ano-
 ther turn. As he has proved, before a learned assembly at Paris,
 that the *vermiculares* of Lewenhoeck, and the living *molecula* of Mr.
 de Buffon, were only balls of air agitated by the fermenting of the
 seed. If so, it is not impossible, but Dr. Hook’s *animalcula* may
 be nothing more than *balls of air*, agitated by the fermentation of
 the pepper.

Be this as it will, the young lady’s remarks on the wonders of
mechanism in the *animalcule* creation, I believe, will never be con-
 troverted.

“ body, are quite undiscernible by the naked eye.
 “ What then must be the size of every *individual*? Yet
 “ in every individual there is a complete system of
 “ limbs; each limb must have muscles and nerves;
 “ each nerve must have sense and strength; and all
 “ these are assembled, though not crowded, in a living
 “ *atom*.—To reflect upon the texture of vessels, and the
 “ operation of organs, so complex, so numerous, yet
 “ so inconceivably minute; how it awakens admiration!
 “ Fills me with reverence of the almighty MA-
 “ KER! and yields a pleasure, infinitely superior to all
 “ the modish amusements of our sex!—Your discoveries
 “ of *life in miniature*, have given me a disgust of what
 “ is called *high life*, and its solemn fopperies. You
 “ have spoiled me, Theron, for a fashionable trifter. I
 “ shall no longer relish the dull economy of the fan, or
 “ the poor parade of the snuff-box.”

Asp. Have you nothing to say of the telescope?—I believe, it must be my province to celebrate this admirable invention; and I wish I could do it, with Manilia's brilliant imagination.—If the microscope leads us downward, to the curious secrets of the animalcule creation; the telescope bears us upward, to the grand peculiarities of the starry regions. The eye, conducted by this wonderful guide, visits a variety of majestic orbs, which would otherwise be lost in unmeasurable tracts of æther.—This, far more surprising than the discoveries of Columbus, has found out new colonies of worlds, in every quarter of the nocturnal skies. This has placed a glittering crescent, on the brow of one * of the planets; and has given others a most stately train of attendants†.

Tell me, Theron; could you discern the full choir of the constellations, or distinguish the variegated face of the moon, without the aid of your telescopic tube? Could you, with your unassisted eye, get a sight of Jupiter's satellites, or procure a glimpse of Saturn's ring?—Without that supplementary aid to our sight, they are quite imperceptible; though the satellites of the

* The planet Venus.
 turn,

† The satellites of Jupiter and Sa-

former, are incomparably more magnificent, than the *retinue* of all the monarchs in the world; and compared with the ring of the latter, all the *bridges* on ten thousand rivers, are less than the ferule of your cane.

As the telescope to the eye, so is *revelation* to the understanding. It discovers truths, which, exclusive of such a discovery, had been for ever hid from the most sagacious minds.—'Tis strange to the unlearned observer, that this ponderous globe of earth and seas, should wheel its rapid circuit round the sun. But the telescope has rendered this fact clear to a demonstration.—'Tis strange likewise to our natural apprehensions, that we should die in Adam, and be undone by our first parents disobedience. Nor less so, that we should be made alive in CHRIST, and derive our recovery from his *imputed* righteousness. But revelation makes this doctrine as certain, as it is comfortable.

Ther. Does revelation make it certain?—This is a point not yet established; but taken for granted. I rather apprehend, that revelation, in no place maintains it, in many places disavows it.—During your absence, Aspasio, I have spent some time in searching the scriptures, with a particular view to this tenet. I can find no such expression in the whole Bible, as the imputation of CHRIST's righteousness. If it was so *leading* an article as you represent, surely it could not have been entirely forgotten by the inspired writers, nor utterly excluded from *their* body of divinity.

Asp. The very identical expressions may not occur, and yet the doctrine be abundantly taught. I believe, you never met with the word *resurrection*, in any part of the Pentateuch; nor ever read the phrase *satisfaction*, in all the New Testament. Yet our LORD fully proved the truth of the former, from the writings of Moses; and you yourself have acknowledged the latter, to be the unanimous sense of the Apostles and Evangelists.

In the epistle to the Romans, we have express and repeated mention of a righteousness imputed. *What* or *whose* righteousness, can be the subject of this assertion?—Not the righteousness of *angels*. They are a superior class of beings, and have no such intimate connection with our nature.—Not the righteousness of eminent

saints. This is the exploded error of Popery; and furnishes the *Romish* zealots with that chimera of arrogance and folly, works of supererogation.—Not any righteousness of our own: for, it is positively declared, to be *without works* *; in which no works of our own have any concurrence, or the least share.—What other righteousness then can be meant, but the righteousness of our great SUBSTITUTE, SURETY, and SAVIOUR? Who took our nature; discharged our debt; and is therefore styled, JEHOVAH *our Righteousness* †.

Ther. This seems contrary to the whole tenour of the sacred instructions. What says the prophet? *When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive* ‡.—Here, that greatest of blessings, the salvation of the soul, is ascribed to a *departure from evil*, and a *perseverance in good*: to a real alteration in a man's *own* temper and conduct, not to any fanciful application of some transmissive righteousness from another.

Assp. Let me ask my Theron; Is there no wickedness, but riot and debauchery, profaneness and injustice?—*Unbelief*, though it may pass without censure or notice in a system of morality, is, in the volume of revelation, declared a *capital* crime. Our LORD, speaking of the HOLY SPIRIT, mentions it as a signal part of his office, that *he shall convince the world of sin*.—Of what sin? Scandalous violations of moral rectitude? This were a needless employ. The light of reason is sufficient, to evince such a charge; and the court of conscience is erected, to pass the deserved sentence.—Of sin, adds the heavenly TEACHER, *because they believe not on me* §: on my death, as the cause of their forgiveness; on my righteousness, as the ground of their acceptance; on my SPIRIT, as the powerful principle of their holiness.

Unbelief treats GOD as a liar §; because it rejects the testimony, which he has bore concerning his beloved SON.—Unbelief tramples on the blood of CHRIST,

* Rom. iv. 6.

† Jer. xxiii. 6.

‡ Ezek. xviii. 27.

§ John xvi. 9.

§ 1 John v. 10.

and is a most contemptuous affront to all his saving offices.—Unbelief would counteract the operations of the HOLY GHOST; whose peculiar work it is, to testify of CHRIST, and make manifest his righteousness.—To say all in a word; unbelief is that *great*, that *comprehensive* sin, which scornfully rejects, or impiously renounces, the most glorious method of salvation, which Omniscience itself could devise*.

The wicked man, therefore, never turns from his wickedness; till he turns,—by a true faith, to JESUS CHRIST. Till then, he is a rebel against the *gospel*, however he may pay some specious and partial regard to the law. So flagrant a rebel, that he stands particularly excepted, even in the act of evangelical indemnity. For, as *he that believeth on the SON, hath everlasting life*; so, *he that believeth not, is condemned already, and the wrath of GOD abideth on him* †.

Ther. What are the Psalmist's sentiments on this subject? Does not he represent the matter in a very different light? *Thou, LORD, art merciful; for thou rewardest every man according to his, not another's works* ‡.

Asp. Weighty saying! May it impress our very hearts!—GOD is merciful, and *therefore* rewardeth. From whence it appears, that what we call a reward, is really an act of mercy, rather than of justice. The *wages* of sin is death; but the *gift* (says the apostle, al-

* Bengelius makes no scruple to affirm, *pejus est non credere evangelio, quam Sodomitas imitari*. This is; not to believe the gospel, not to receive the glad tidings of grace in CHRIST, is more provoking, and will prove more destructive, than the sin of Sodom. This he grounds, not on the reasons assigned by Aspasio, but on that which includes them all, and surpasses them all, even our LORD's own declaration, Matt. x. 15.

† John iii. 18, 36. The words are exceedingly emphatical, and no less awful.—Not barely he *shall* come into condemnation, but he (that believeth not) is *condemned already*. Though ever so civilized or refined in his outward conversation, he lies under a sentence of death, and is the object of divine wrath.—Which not only will *visit* him, but *abideth* on him. So that, wherever he may be, whatever he may do, the displeasure of the tremendous JEHOVAH hangs over him, like a most dreadful sword. Which, if he dies in such a condition, will inevitably fall upon him, and cut him in pieces eternally.

‡ Psal. lxii. 12.

tering his style, and making a very observable distinction), the gift of GOD is eternal life*.

The inspired writer subjoins, not *for*, but *according to* †, every man's works. A man's works are the measure, not the meritorious cause. To merit, is the sole prerogative of the SAVIOUR's blood and obedience. To these it is owing, that our imperfect services are honoured with any acceptance; much more that they are recompensed with any reward.—Though, after a sinner is justified, his own deeds find favour in the sight of the LORD: yet in the justification of sinners, GOD has no respect to any human performances. He has no respect to one man as better than another, but to the righteousness of his blessed SON alone.

Ther. Does not this exposition of yours, clash with that truly generous acknowledgment of St. Peter? *In every nation, he that feareth GOD, and worketh righteousness, is accepted with him* ‡. Here, it is undeniably evident, that acceptance with our CREATOR, is founded on a man's own piety, and personal integrity; upon his *fearing* GOD, and *working* righteousness.

Asp. Rightly to understand this text, we should inquire into the circumstances of the history.—The apostle had been strongly and most unreasonably prejudiced in favour of the Jews; imagining, that the salvation of CHRIST, like the dispensation of Moses, must be confined to his countrymen.—But now, having considered the purport of his late heavenly vision; having compared it with the angelic message, delivered to Cornelius; and being made acquainted with the character of that valuable man; he breaks out into this truly catholic declaration.—“My prejudices are vanished. My sentiments are enlarged. From the instance before me, it is *demonstrably* certain, that the HOLY ONE of Israel, does no longer appropriate the blessings of

* Rom. vi. 23.

† *κατά* not *διὰ* ἕκαστου. So the apostle speaks. Every man shall receive his own reward, *κατά*, not *διὰ* τῶν ἰδίων ἰσχυρῶν.
1 Cor. iii. 8.

‡ Acts x. 35.

“ his covenant, to any particular person, family, or people. *But, in every nation, he that feareth GOD; and, from a principle of religion in the heart, worketh righteousness in the life, is accepted with him.* So accepted, as to be an object of the divine favour, and an inheritor of the kingdom of heaven.”

This, I think, is the exact meaning of the place. And let it be recollected, that no one truly fears, or can possibly please GOD, without faith*. That no prayers can be set forth as the incense; no alms can go up as a memorial before GOD; nor any sacrifices be acceptable in his sight, but only through JESUS CHRIST. For which reason, it seems necessary to suppose, that Cornelius, though a heathen by birth, had believed through grace.—Nay; it is evident from the context, that he had heard of CHRIST; had some acquaintance with the design of his coming, and the execution of his office†; enough to be the ground of a *real*, though perhaps an *infantile* faith. The business of the apostle was, to lead this convert into the *clear* light, and full privileges of the gospel; to ratify and confirm his title to them, by the sacred *seal* of baptism; and introduce him, as the *first-fruits* of the Gentiles, into the Christian church.

Nothing therefore can be concluded from this passage, but that the glad tidings of *Christianity* are for Jews, for Gentiles, for all people—that by faith, even the Gentiles obtain a good report, and are enabled to bring forth the fruits of righteousness—and faith, though weak, yet if sincerely improved, will certainly be increased; will “ go from strength to strength.”

Ther. Does not our SAVIOUR, in describing the process, and foretelling the issue of the last decisive trial, assign a kingdom to the righteous? Assign it in this precise view, as a proper remuneration of *their own* good

* Heb. xi. 6.

† See ver. 36, 37. Indeed it could hardly be otherwise; since Cornelius was stationed at Cæsarea; the residence of the Lord Lieutenant; and seat of the *civil*, as Jerusalem was of the *ecclesiastical* government. In a place of such general resort, so very remarkable an event could not be unknown. Especially, as Philip the evangelist had fixed his abode in that city. See Acts viii. 40.

works; saying, in the most express terms; *Come, ye blessed of my FATHER, inherit the kingdom prepared for you, from the foundation of the world: FOR I was an hungred, and ye gave me meat; FOR, &c. FOR, &c.**

Asp. Be pleased to take notice of the expression. They are bidden to *inherit*: and what is freer than an inheritance? Was your patrimony the reward of your own services?—Observe also the *reason* alledged, and compare it with the rule of judicature. *He that believeth, saith the Supreme JUDGE, shall be saved.* This is the avowed, the invariable standard, by which he proceeds, in administering everlasting judgment. Accordingly, he confers eternal life on the righteous, as persons intitled to this great felicity, on the foot of his own gracious appointment.

For denotes, not the *foundation*, but the *evidence*, of their right. “I acquit such a person,” says the arbitrator in a judicial claim; “*for* the witnesses depose, “that the debt is paid.” The deposition, which answers to these righteous acts, is the *proof*; payment of the debt, which corresponds with CHRIST’s perfect obedience, is the *cause*† of the discharge.—*For ye have given; ye have abounded in all instances of duty to ME, and love to your brethren; and thereby have manifested yourselves true believers.*

It may be farther observed, that our LORD says not, ye have done it to your fellow-creatures, but *to these my brethren*‡. He commends not every random act of good-nature or generosity, but such kinds of beneficence only, as carry the Christian stamp; were exercised to a disciple, “in the name of a disciple.” And *these* most evidently spring from faith; *these* undeniably attest its sincerity.

Ther. Are not these distinctions more *subtle*, than solid?

* Matt. xxv. 30.

† The Spring is come, says the countryman; *for* the orchard blooms, and the black-bird sings. The blooming of the trees, and the melody of the birds, were never supposed to *create*, only to *characterise* the delightful season. They are not its cause, but the proof of its taking place.

‡ Matt. xxv. 40.

Asp. To me they appear in no such light. If you think otherwise, let us appeal to those excellent persons themselves. The turn, the very remarkable turn of their sentiments, will fully decide our question.—Do they lay *any stress* upon their own religious duties, and beneficent deeds? Far from relying on them, farther still from pleading them, they bestow not a *single thought* upon them. Having fixed their hopes on the ROCK of ages, they forget these transient bubbles *. Nay, they *wonder* to hear their exalted MASTER making any honourable mention of such defective services.

O! that we may be enabled, through the whole course of our lives, to follow the example of their piety, and, when we appear before the tremendous tribunal, to imitate their humility and wisdom! *Their humility*, in renouncing themselves, and disclaiming all desert of their own: *Their wisdom*, in reposing their whole confidence on the righteousness of their GOD and SAVIOUR.

Ther. Our LORD makes no mention of this doctrine in his sermon on the mount; whereas, if it had been so *very material*, he would at least have touched upon it in that comprehensive summary of true religion.

Asp. Our LORD says not, a word concerning the sacrifice of his death; neither is there a syllable relating to his intercession for transgressors. But are these articles of our *faith* to be deemed fictitious or superfluous, because they are not expressly inculcated in that admirable treatise of *practical* divinity?

However, upon a more attentive examination, perhaps we shall find the point most strongly *implied*, though not distinctly *specified*; its necessity demonstrated, though its nature be not explained.—The illustrious TEACHER opened his mouth, and, with a pe-

* *Bubbles* they are, compared with the all-glorious obedience of CHRIST, or considered in reference to the grand affair of justification before GOD.—But as bubbles or watery vesicles, inflated with air, are the means of exhibiting the beautiful colours of the rainbow, so these services, though poor and imperfect, bear testimony to the existence of that precious grace—*faith*.

culiar solemnity said, *Blessed are the poor in spirit* *.— But *who* are they? Not the persons, who soothe themselves with the flattering conceit of the *Laodicean* church, *I am rich* in obedience, and *increased* in spiritual goods †; Those rather, who see their indigence, bewail their guilt, and hunger and thirst after the justifying merit of a REDEEMER; who, from the very bottom of an humbled heart, confess, “ LORD, “ I am no more able to keep every jot and tittle of “ thy holy law, than I am capable of atoning for my “ innumerable sins. CHRIST must be my righteousness, as well as my propitiation, or else I am irrecoverably undone.”

The inimitable PREACHER farther informs his hearers, that, *unless their righteousness exceed the righteousness of the scribes and Pharisees, they shall in no wise enter into the kingdom of heaven* ‡.— How must Christians exceed the Pharisees? Not only in being *sincere*, in having respect unto *all* GOD’S commandments, but also in possessing a *complete* righteousness. He speaks of that righteousness, by which men enter into the kingdom of heaven. He speaks of such a righteousness, as is described in the following parts of the sermon, and exactly corresponds with the demands of the law. He speaks of such a righteousness, as admits of no failure, but arises to the very summit of perfection. And where, where will you find this righteousness, unless you have recourse to the consummate obedience of the great MEDIATOR?

Ther. The ORACLE of heaven, you know, was once consulted upon that most momentous of all questions, How a person may ascertain his title to life and immortality? And what is the tenour of the sacred re-script?—We are referred to the ten commandments, and in the most explicit terms, with the most peremptory air, told, *This do, and thou shalt live* ||.

Ass. That particular person, if you please, was referred to the ten commandments; not *we*, and mankind in general.—Our LORD in the preceding verses

* Matt. v. 3.

† Rev. iii. 17.

‡ Matt. v. 20.

|| Matt. xix. 17. Luke x. 28.

had informed his disciples, that they must *receive the kingdom of GOD*, or the grace of the gospel, and the blessings it proposes, *as a little child*: And this can hardly signify, as the result or consequence of their own doings.

Ther. "That particular person referred! Not we and mankind in general!" — I don't understand your meaning, Aspalio.

Asp. You will observe then, that our LORD's reply was not an universal direction, but an answer *ad hominem*, peculiarly adapted * to the young gentleman's application, which, however it may be admired, was none of the wisest.—Instead of asking, "How shall a poor guilty mortal, who is every day offending, obtain forgiveness from the righteous GOD?" instead of saying, "How shall I, who am not able to think a good thought, make sure my title to an eternal weight of glory?" our querist demands, *What good thing shall I do, that I may inherit eternal life?* The reply proceeds upon the inquirer's own principles:—"If you expect life and immortality upon such *legal* terms, know, that your obedience must be nothing less than a perfect conformity to the divine law. Perform all its precepts in their utmost extent, and with an unremitted perseverance, then"—But alas! such perfection is too high for fallen creatures; they cannot attain unto it. Necessarily therefore must they drop all such pretensions, and have recourse to some other method of justification.

Ther. Why did that *Wonderful COUNSELLOR*, if such was the purport of his answer, express himself so obscurely? Why did he not divert his promising

* It is delightful to observe the πολυτοικία *Coöia*, the curious variety, yet the consummate propriety, of our LORD's conduct; how exactly this divine casuist suits his counsel to the different states, and various characters, of mankind.—The secure and presumptuous he sends to the law, that they may be humbled. To the afflicted and contrite he preaches the gospel, that they may be comforted.—When the Pharisee, full of self-conceit, stands up and says, *What shall I do?* the answer is, *Do all that is commanded.* When the sinful woman falls at the REDEEMER's feet, and speaks in tears the guilt of her life, *Thy sins are forgiven*, is the gracious reply.

scholar from this fruitless attempt, and put him in the right, the practicable way of obtaining salvation?

Asp. This he did with the finest address, and in the most skilful manner.—Had our LORD affirmed, “You are worldly; you are covetous; your riches are your GOD;” such a charge would in all probability have been as confidently denied, as it was plainly urged. Therefore he brings this specious hypocrite to a test*, which could not be evaded, and which was sure to discover the truth; a test, which laid open the palpable and enormous defects of his so much boasted obedience; which made it appear, that, instead of keeping *all* the commandments, this vain self-justiciary had not obeyed the very *first*: but, amidst all his towering imaginations of himself, had been, and at that very instant was, a sordid groveling idolater, who preferred his transitory possessions on earth to an everlasting inheritance in the kingdom of heaven.—Could any expedient be more suitable to the case? or better calculated to reduce him, intoxicated as he was with pride, to a sober humble mind? to beat him off from his false foundation, *the righteousness which is of the law*, and lead him to a reliance on the promised, the expected, the present MESSIAH?

It puts me in mind of my friend Sagacio’s conduct; which seems to have some conformity with our LORD’s procedure, and may possibly tend to illustrate its propriety.—Visiting one of his unlearned neighbours, he found him in company with a certain talkative stranger, who was haranguing at an *extravagant* rate on the wonders of astronomy.—Sagacio soon perceived, that the chief furniture of this extraordinary adept lay in a little acquaintance with the technical terms, and somewhat more than a little share of assurance. How should he bring the self-plumed sciolist to a little *modesty*

* Matt. xix. 21. *If thou wilt be perfect, sell all that thou hast, and give to the poor.* This direction seems to be much of the same nature with that other part of our LORD’s reply, *If thou wilt enter into life, keep the commandments.* Both were personal; both occasional; both adapted to particular circumstances. The latter is no more the stated evangelical way to heaven, than the former is the common indispensable duty of all Christians.

of sentiment, and *decorum* of conversation? He took leave to ask, "What the word *astronomy* might signify?" The orator was struck dumb in a moment. He had never informed himself, it seems, that astronomy related to the order and regulation of the stars. This single question taught our minute philosopher more effectually than twenty lectures on the subject. It taught him his *own ignorance*, and that he had the very rudiments of his so much admired science still to learn.

Ther. What will you say to those famous passages in the epistle of St. James? *By works a man is justified—Was not Abraham our father justified by works,** ? Can any words be plainer in their meaning? Or can any meaning be more directly opposite to the whole scope of your argumentation?

Asp. This I would say, Theron.—The passages you quote, when detached from the context, may *seem* inconsistent with the declarations of another apostle; as a limb, when *wrenched* from its natural situation, appears with an air of disproportion: whereas reduce the dislocated part, and it will recover the symmetry of its shape; it will harmonize exactly with the animal system.—Replace likewise these assertions, consider them in *connection* with the whole paragraph, and they will be found, if not unisons, yet perfect concords, with the strain of St. Paul's teaching.

What is the drift and aim of St. James? To distinguish a genuine from an insincere faith. Observe how he states the case. It is not, *Though a man have faith*, but *Though a man say, he hath faith**. This is mentioned as the boast of some hypocritical professor: So that the apostle is evidently dealing with a *pretender* to the precious gift. Accordingly he demands with great propriety and spirit, *Shew me thy faith*: Prove the reality of thy claim: Prove it to *me*, and to the church, to thy fellow-creatures and fellow-Christians. What thou callest thy faith, if it be not productive of righteous dispositions and godly works, we must pronounce spurious, worthless, dead.

Having detected the *counterfeit*, he proceeds to de-

* James ii. 21, 24.

† James ii. 14.

scribe the *sterling*; the grand characteristic of which is, a frame of mind and a course of action, corresponding with the doctrine believed. By this touchstone the faith of our renowned progenitor was tried, and, being tried, “was found unto praise, and honour, and glory.” *Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?—Justified! How? As to acceptance with the supreme JUDGE? No: this was effected long before Isaac was offered, was born, or conceived in the womb. But when the believing and justified patriarch exercised that heroic act of self-denial, resignation, and obedience, then he demonstrated himself to be a real unfeigned believer; then his justification was evidenced to all his contemporaries, and to all generations. By this, and such other works, his faith was made perfect* *; answered its proper end; appeared to be of the true, the triumphant, the scriptural kind; since it overcame the world, overcame self, and regarded GOD AS ALL IN ALL.

Upon the whole, St. Paul speaks concerning the justification of our *persons*; St. James concerning the justification of our *faith* †.—St. Paul describes the *manner* of being justified before the all-seeing GOD; St. James points out the *proof* ‡ of a justified state, as it is visible

to

* *Ετιμωσθη*. In this sense, I suppose, we are to understand St. John’s aphorism, *He that doeth righteousness is righteous*; is undoubtedly justified; is righteous before GOD, the Searcher of hearts. This his holy life demonstrates, that he has indeed *believed unto righteousness*. It justifies his profession of faith both from the charge, and from the suspicion, of insincerity. 1 John iii. 9.

† That the expression used by St. James signifies this *declarative* justification, is plain from 1 Tim. iii. 16.; where the apostle, speaking of our LORD JESUS CHRIST, says, *δικαιωσθη*, *He was justified in or by the SPIRIT*; that is, He was declared to be the true SON of GOD; manifested on earth, and recognized from heaven, as the undoubted SAVIOUR of the world.

‡ A very little reflection, I should imagine, must convince every unprejudiced reader, that St. James cannot possibly be stating the method of justification before the infinitely righteous GOD: because he never so much as mentions the death of CHRIST—*Who made his soul an offering for sin—to whom give all the prophets witness, that whosoever believeth in him, shall receive remission of sins—and besides whom, there is no other name given under heaven, whereby we* can

to men, *Seeft thou*.—The former proceeds from the immaculate righteousness of CHRIST, placed to our account; the latter consists in the fruits of righteousness, adorning our life.—Rightly understood, therefore, these passages are not in the least contradictory to the epistles of St. Paul, or to the scope of my argumentation, but are a seasonable caveat, and a proper preferative, against misunderstanding *those*, or perverting *this*.

Ther. I wish you would read that concise, but judicious abridgment of true religion, comprised in the fifteenth Psalm. The sacred penman, for his own and for the information of all mankind, asks, *LORD, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill?* To this most interesting inquiry, the following verses are a full and satisfactory answer; the whole of which turns upon the discharge of moral duties; *walking uprightly, and working righteousness*; without a syllable, or a single hint, concerning the very superior excellence of faith, or the extreme necessity of a vicarious obedience.

Asp. I have often read, and I well remember that instructive Psalm. And I beg leave to observe once for all, with relation to such passages of the Old Testament, that they suppose the persons, whom they describe, to be convinced of their *natural corruption*, to be humbled under a sense of their *actual guilt*, and to live in a conscientious observance of the *expiatory sacrifices*; all which had an invariable reference to CHRIST, and derived their whole virtue from his mediation.

Would any of the Jewish saints, have dared to advance a plea for eternal blessedness, upon the foot of their own conformity to such *moral* directions? Neglecting, at the same time, the sacrifices of the three great festivals, or a believing improvement of the daily oblation.—By no means. They were, and they would acknowledge themselves, deplorably defective. They would plead the promise of free grace, and fly to the blood, which GOD himself had appointed *to make an*

can be saved.—Could an apostle so *absolutely* forget his LORD, and in a case where every other inspired writer acknowledges him; nay, acknowledges him to be ALL IN ALL?

atonement for their souls.—By such sentiments and such a conduct, they reduced to practice the very essence of our doctrine : disavowing their own deeds, however virtuous or religious ; and trusting in the strength of *Israel, the LORD our Righteousness*. Who alone fulfilled all the precepts, contained in this excellent formulary of duty. Who was also the *substance* of every purifying and of every propitiatory rite. Whom, therefore, those holy people regarded, as the only cause of justification and salvation.

Ther. Has not the sacred writer expressly said, at the close of the *Psalms* ? *Who doeth these things, shall never fall.*

Asp. He has : and this, I apprehend, is his meaning.—“ Persons of such a temper, and such a practice, bear the marks of GOD’s children, and are meet for his glory. Accordingly, they shall never fall, either into total apostasy here, or final condemnation hereafter. They are now heirs, and in due time shall be possessors, of his eternal kingdom.”

But you will take notice, that all these duties and qualifications, only *characterize*, not *constitute*, the inheritor of heaven.—You will likewise advert to another very remarkable circumstance in the description ; *He setteth not by himself, but is lowly in his own eyes* *. Or, as the more expressive original speaks, he is *despicable and vile* in his own sight. So far from aspiring to self-justification, that he even condemns and abhors himself. He falls down, as a most unworthy wretch, at the foot of infinitely free grace.

* *Psal. xv. 4.* נָבוֹז בְּעֵינָיו נָבָז. I cannot say, that I admire the Bible translation of this clause : *In whose eyes the vile person is contemptible*. Methinks it does not savour of the tender and benign spirit of our religion, which teaches us to *honour all men* ; to despise no one’s *person*, but only to detest the *wickedness* of the wicked.

Should the sense I have opposed, have its weight ; the sense I have preferred, is incomparably *weightier*. If, to despise the vile, is a religious act ; to think meanly of ourselves, is a much more advanced, and a far more difficult instance of true religion. This is to copy one of the highest patterns of human excellence ; who, notwithstanding his very superior attainments, accounted *himself less than the least of all saints* ; nay, the *very chiefest of sinners*.

Ther.

Ther. I cannot but think, it is the *current doctrine* of scripture, and I am sure, it is one of the *first principles* which the light of nature teaches—That the most high GOD must necessarily love righteousness, and take pleasure in the righteous.

Asp. If, what is called, the light of nature was to publish a gospel, I believe, it would be formed upon your plan. It would bestow favour only on the *innocent*, the *virtuous*, and the *holy*.—But the gospel of CHRIST runs in a very different strain. This brings pardon for the condemned, and blessing for the accursed. This is health to the sick, and recovery to the ruined. *The LORD hath anointed me, saith its divine AUTHOR, to preach good tidings to the meek; to the poor, the afflicted, the miserable.—He hath sent me to bind up the broken-hearted; whose misery is so great, that it seems to admit of no relief; but is plunging them in despair, and even breaking their hearts—to proclaim liberty to the captives; the wretched captives of sin, and death, and hell—and the opening of the prison to them that are bound; bound in the chains of ignorance, impotence, and misery.**

As

* *Isai. lxi. 1.* Upon this passage of *Isaiah* I would beg leave to observe; that the word *meek* seems not to answer or convey the prophet's idea. By *the meek*, we are inclined to think of persons, endued with that placid and quiet spirit, which is, in the sight of GOD, of great price. This might *discourage* many people, who know themselves to be destitute of such a gracious habit. This might lead others to suspect, that some amiable disposition is *previously* necessary, in order to receive the benefits of redeeming grace. Which is a very mistaken, and will prove a most forbidding notion.

The original עֲנָוִים signifies, in this place, *The afflicted*; not those who are beautified with meekness, but those who are oppressed with misery; spiritual misery especially; not excepting even those, who are slaves to their own unruly passions.—The word עָנָה, from which עֲנָוִים is derived, expresses that bitter bondage and grievous oppression, under which the Israelites groaned in Egypt. See *Exod. iii. 7.*

The whole paragraph is a description of extreme wretchedness. What can be more distressed than the man, whose outward circumstances are impoverished and ruined; whose spirit is broken under the weight of his calamities; who is taken captive by the enemy, is thrown into a *dungeon*, and loaded with *irons*.—This is the pro-

As I am myself a most unworthy sinner, you must not be displeased, if I espouse the cause of such unhappy creatures. Yet, though a friend of sinners, I am no enemy to the righteous. I entirely agree with my Theron, that the most high GOD necessarily loves righteousness. Only I want to be informed, *where* this excellent and lovely quality is to be found?—Not among the Gentiles. They have swerved from the dictates of natural conscience.—Not among the Jews. They have broke the holy commandment delivered on mount Sinai.—Not among Christians. For, if GOD should enter into judgment with us, we could not answer him one of a thousand.—In the kingdom of *Æthiopia*, or in the country of the Moors, where will you find the *native* whites?

The SAVIOUR of the world, who overlooked nothing valuable, not so much as the widow's mite, saw none among the race of Adam, that were entitled to the character of *righteous*. He who gave himself a ransom for all, makes no application to such persons *. They lay quite beyond the line of his commission.—Why? Because he had a quarrel with real godliness? Because he suddenly *disesteemed* personal goodness? Or was unable to *distinguish* the excellency of inherent virtue?—No verily. But because he knew, that, amiable as these qualifications are, they have no existence in the human heart; till the sinner, reconciled by his death, be sanctified also by his SPIRIT.

You remember, perhaps, that remarkable answer, which the Spartans returned to a threatening embassy, sent by Philip the formidable king of Macedon. Nothing could be more concise; and, I think, nothing was ever more spirited and significant.

Ther. Philip gave them to understand by his ambassadors; “That, if he entered their territories, he
“ would burn their towns; put the inhabitants to the

phet's representation; this is the picture of unconverted sinners; and to these, *to these* CHRIST JESUS is a ransom, a deliverer, a portion.

* Matt. ix. 13. *I came not to call the righteous, but sinners to repentance.*

“ sword;

“ sword; and spread destruction, where-ever he advanced.”—To which insolent and cruel menace, the brave Lacedemonians made no other reply, than—I F.

Is this the story, to which you refer?

Asp. The very same.—And when you are speaking of human righteousness, as the cause of our acceptance with the eternal GOD, I would borrow the language of a Spartan. IF, shall be my reply.—*If*, exclusive of the obedience, and independent on the SPIRIT of CHRIST, you can furnish yourself with this endowment: or, *if* you can carry your righteousness to that perfection, which may equal the purity of the law, and comport with the majesty of the LAW-GIVER: *then* trust in it; let it be the ground of your confidence; and seek no better foundation.

But whoever shall, in this manner, seek for his commendation to the favour of GOD; will act like the mistaken countryman in Horace. Who, being unable to ford the river, took up a resolution to wait, till the stream was all run by:

—at ille

Labitur, & labetur in omne volubilis ævum.*

Ther. Here, I fancy, we must take leave of your countryman. If he adheres to his resolution, we shall find him in the very same situation, when breakfast is over; and may resume our subject, just where it is discontinued.

DIALOGUE VII.

Ther. **T**O me, who have spent the greatest part of the winter in town, these scenes of the country are inexpressibly pleasing. Take, who will, the gilded saloon, and the silken settee; so long as I can shelter myself under the canopy of such a spreading

* *Vain man, desist: such flatt'ring hopes forego:
It flows, and flows, and will for ever flow.*

beech,

beech, and use one of its coarse, mis-shapen roots for my seat.

'Tis true, we see no longer those splendid brocades, and elegant toupees, which distinguish the *park* and the *mall*.—But we have, full in our view, a multitude of honest rustics; pursuing their cheerful labours in yonder *meadow*. Some, mowing the luxuriant herbage. Some, spreading it to the sun, or raising it into regular cocks. Others, loading their waggons with the hay, or clearing the ground with their rakes. The ground, cleared of its soft incumbrance, appears fresh and green, like another spring. While the exhalations of the tedded grass, floating in the air, give a rural perfume to the gale.—And which, my Alpasio, which are the most valuable objects? The *little labourers* of the hive, that enrich themselves and regale their masters? Or the *gay flutterers* of the garden, whose whole life is nothing but sport; and their highest character is, to be insignificantly pretty?

Asp. I understand you, Theron, and have the satisfaction to agree with you.—In this retirement, we hear none of the wanton and corrupting airs of the *opera*; no, nor the majestic and ennobling melody of the *oratorio* *.—But we have a band of music, stationed in the grove; and a concert of native harmony, warbling from the boughs. We are entertained with the music, which charmed the human ear, long before Jūbal † found out his instruments; and thousands of years before Handel composed his notes.—The bullfinch, and a multitude of little tuneful throats, strike the key. The thrush below, and the sky-lark responsive from above, *diversify* and *exalt* the strain. The black-bird, somewhat like the solemn organ, with notes

* *Majestic and ennobling*.—This, I think, is the true character, and expresses the real tendency, of the *oratorio*. Nevertheless, it may not be improper to observe; that if we carry a trifling or irreligious spirit to the entertainment; if we attend to the musical airs, but disregard those sacred truths, which enter into the composition; such a behaviour will be little better than a *profanation* of holy things. I fear, it will be one species of *taking GOD's adorable and glorious name in vain*.

† Gen: iv. 21.

perfectly mellow, and gracefully sonorous, crowns the choir. While the turtle's melancholy voice, and the murmuring water's plaintive tone, *deepen and complete* the universal symphony.

This music constituted the first song of thanksgiving, and formed the first vocal praise, which the All-gracious CREATOR received, from his new-made world. This is neither the parent of effeminacy, nor a pander for vice; but refines the affections, even while it amuses the imagination.

Ther. Yes: all the entertainments of nature, are calculated to secure our innocence, as well as to gratify our fancy. And what is another very agreeable circumstance, these gratifications which afford the sublimest pleasure, are exhibited *gratis*. While those, which enervate the mind, and debauch the affections, must be *dearly purchased*.—Every one cannot gain admittance into the boxes or the pit, when some celebrated *tragedy* is brought upon the stage. But every one may behold the beauteous exhibitions of *spring*, and the finished productions of *autumn*. All may contemplate the machinery of nature, and the wonders of creation. Thereby enjoying a far more exquisite amusement, without any of the guilt, or any of the danger.

The inhabitants of yonder villages, have never beheld the splendid procession, which solemnizes the coronation of a monarch; nor the *gaudy illuminations*, which distinguish the anniversary of his birth. But they see, almost every morning, a much nobler spectacle displayed in the east. They see the great ruler of the *day*, or rather the envoy from day's eternal SOVEREIGN, making his entry amidst the spaces of the sky.—The heavens are strewed with colours, which outvie the pinks and carnations. The grass is decked with dew-drops, and every plant is strung, as it were, with pearls. All around the darkness retires, and sweet refreshing gales arise.—At length the magnificent luminary appears. And what is all the ostentatious pomp of kings? What is all the glitter of the most brilliant courts, compared with his transcendent lustre?—This spectacle we may behold, without loss of time, or pre-
judice

judice to health. Nay, we cannot behold it, without *improving* one, and *redeeming* the other. So beneficial are even the pleasures, which nature yields! So serviceable the very diversions, to which she invites!

Asp. Thus gracious is the Almighty MAKER, in the constitution of *material* things. The substantial and the valuable, are open to every one; are accessible by all. Only the tinsel and the trappings, are the property of a few; the poor prerogative of wealth.

No less gracious is GOD, in the disposal of *spiritual* favours. These, though infinitely more excellent, yet are equally free. We are invited to *buy them, without money, and without price**.—What do you give for the benefits of the rising sun, or the delights of this rural melody? The case is much the same, with regard to the righteousness by which we are justified, and all the blessings of salvation.

Ther. This brings to our remembrance the countryman, whom we left on the banks of the river. And, for aught I can see, Theron and the rustic are pretty much upon a footing. The first, as far from acceding to your notions; as the last, is from gaining his point.

Asp. Have you any objection, Theron, to these gifts of nature; because, they are neither purchased by your money, nor produced by your own toil?

Ther. But who can ever expect to obtain pardon, and peace, and eternal salvation, at so cheap a rate? It seems to be all delusion, Aspasio.

Asp. So cheap! Then you would pay somewhat, I perceive, by way of price.—But give me leave to ask; What price did you pay to GOD your MAKER, for fashioning you in your mother's womb? What price have you paid to GOD your PRESERVER, for upholding you ever since you was born? Or what price do you think of paying to GOD the supreme PROPRIETOR, for the ground, on which you tread; for the air, in which you breathe; for the light, by which you see? Just the *same* price must you advance to GOD your SAVIOUR, for all his justifying merits.

* *Isai. lv. 1.*

Both *these* and *those* proceed from the same BENEFACITOR. They are all absolutely necessary, either for the welfare of the body, or the happiness of the soul. And they are all vouchsafed on the same terms; or rather, in the same way of sovereign bounty. For thus saith the prophet; *his going forth, in the dispensation of the gospel, is prepared as the morning.* CHRIST, with all his precious privileges, *shall come unto us as the rain**.—As freely, as the light shines, or the showers fall. However, if you are acquainted with a different, or a better way, be so good as to communicate your knowledge.

Ther. Some, you may observe, expect salvation, on account of their *inoffensive* behaviour. They live peaceably. They do no harm to their neighbours. They are guilty of no gross offence against GOD. And why should they not hope to obtain his favour?—They apprehend, the prophet Samuel establishes their hope, when he makes this solemn appeal; *Whose ass have I taken? Whose ox have I taken? Or whom have I defrauded*†?—Nay, they imagine, that our LORD himself has authorized their expectation, by giving this character of Nathaniel; *An Israelite indeed, in whom is no guile*‡.—A freedom from outward injustice and inward hypocrisy, is all the qualification applauded in the one case, avowed in the other.

Asp. This negative goodness (if it deserves to be called goodness) was a plea for the empty Pharisee.—But none, I presume, would chuse to be associated with *such* a companion, either in character here, or in condition hereafter.

Samuel, in the place you mention, is vindicating himself, only to his *fellow-creatures*, and only in the capacity of a *magistrate*. He speaks not of his justification before the JUDGE of quick and dead. This, he well knew, must be derived from another source, and must rest upon a firmer bottom.

The Israelite without guile, was a person, who not only abstained from every sin, but performed every du-

* Hof. vi. 3.

† 1 Sam. xii. 3.

‡ John i. 47.

ty ; and without any wilful neglect of the one, or any allowed indulgence of the other. This instance, therefore, will by no means prove the sufficiency of your negative righteousness ; which seems to have just the same degree of excellency, as a fountain that never issues in water, or as a cloud that never descends in rain *.

Ther. In this particular, Aspasio, your sentiments are mine.—But I would add morality to civility ; the virtuous to the inoffensive conversation. And if we not only cease to do evil, but learn to do well ; if we use temperance, exercise charity, and keep all the commandments to the best of our power, is not this a sufficient foundation for our hope ?

Asp. Yes, Theron, if, as you add morality to your civility, you add perfection to both ; otherwise you must be ranked, not among the claimants, but among the delinquents. You have no title to a reward, but stand in need of pardon.

It is a principle of justice, founded on the unalterable constitution of things, that the debtor be acquitted, when he has paid the debt. But supposing him, instead of gold to bring iron ; instead of talents to return pence ; instead of defraying, to increase the score daily ; can he then reasonably expect, or legally claim a discharge ?

With respect to such an obedience, we may pass our verdict in the figurative, but very expressive language of Isaiah, *The bed is shorter, than that a man can stretch himself on it ; and the covering narrower, than that he can wrap himself in it †*. It can neither give rest to the alarmed conscience, nor afford protection to the guilty soul. If we have nothing better to plead, we shall not be able to lift up our heads in the last decisive judgment, but *must enter into the rock, and hide ourselves in the dust for fear of the LORD, and for the glory of his Majesty ‡*.

Ther. We will go a step farther, and take in the exercise of devotion. We will read GOD's word, pray to his Divine MAJESTY, and regularly attend on

* *Vel lyra qua retinet, vel qui non tenditur arcus.*

CLAUDIAN.

† *Isai. xxviii. 20.*

‡ *Isai. ii. 10.*

his public worship.—Here now are social accomplishments, and moral virtues, completed by the performance of religious duties.

Asp. Completed!—I fear that expression will scarcely abide the test of a single query. Have you then performed all your duties with that ardent love of GOD, and undivided view to his glory? with that adoring gratitude to the blessed JESUS, and that child-like dependence on his SPIRIT? which the nature of things requires, and the scriptures of truth enjoin?—If not, your duties, be they moral, or religious, or both, are far from being complete. Nay, they are utterly defective, and for that reason absolutely insufficient for your justification. They are clipped or sophisticated coin. And will that be *current* in the world of glory?

Ther. Allowing them to be defective, they are at least *sincere*; and though not free from all alloy, yet if they bear the image and superscription of integrity, why should they be rejected as *reprobate silver* *? Why should they not obtain the currency you mention?

Asp. “Alas!”—says a judicious and admired writer—“the imperfections of our best services daily *forfeit* the blessings of *time*. How impossible then is it, that the sincerity of them, amidst so many frailties and defects, should *purchase* the glories of *eternity*!”

Ther. Be your writer ever so judicious, I can confront him with others, equally capable of judging, and diametrically opposite in opinion.—What says that wise and brave man, the successor of Moses, and generalissimo of the armies of Israel? Joshua, I am sure, declares himself on my side. *Fear the LORD, and serve him in sincerity* †, is his last solemn charge to the people.—Even the great apostle, on a review of his ministry, makes it matter of self-gratulation, that he *had his conversation in godly sincerity* ‡.

Asp. You have quoted the charge delivered by the servant, be pleased to recollect the protestation made by the master; *Not for thy righteousness*, says Moses, *or for the uprightness of thy heart, dost thou go to possess their*

* Jer. vi. 30.

† Josh. xxiv. 14.

‡ 2 Cor. i. 12.

land †. Even an earthly Canaan was not given to the Israelites, as the reward of their own, either outward obedience, or inward sincerity: much less can we expect the kingdom of immortality on account of any uprightness of our intentions, or piety of our actions.

However, as the doctrine of sincerity is the favourite and the fashionable tenet, I will conform a little to the taste in vogue. You shall have no reason to complain, that I am either a Cynic or a Stoic ‖.—Let it suffice us to be sincere: Only let us refer ourselves to the apostle for a description of this darling qualification; *That ye may be sincere, being filled with the fruits of righteousness, which are by JESUS CHRIST unto the praise and glory of God* §.

Here are three properties of acceptable sincerity.—It must bear fruits, *the fruits of righteousness*; and bear them abundantly, so that we may be *filled* with them.—The branch and the fruits must derive, *that* its vigour, *these* their flavour, and both of them their very being, from the all-supporting, all-supplying root, CHRIST JESUS.—Then, instead of terminating in self-justification, they must redound to the honour of GOD. It is not said, *These shall justify* you, but *these shall glorify* your FATHER which is in heaven.

This kind of sincerity can never be too highly esteemed, nor too zealously encouraged. But this, you will observe, flows from the grace of CHRIST, and issues in the glory of GOD; therefore does but very poorly attest, either the sufficiency of *human ability* to perform good works, or the sufficiency of *human works* to win the prize of our high calling.

Ther. Do you then exclude all works? Will you make a mere nothing both of *our* moral endowments, and of *your* evangelical obedience?

Asp. They are excluded, both the one and the other, from all share in justifying us; yet not by me, but by an authority, to which there can be no objection, from

† Deut. ix. 5.

‖ The Cynic had no complaisance; the Stoic was quite inflexible.

§ Phil. i. 10, 11.

which there lies no appeal. Speaking of salvation, thus faith the wisdom of GOD, *Not of works*——

Ther. Works of the *ceremonial law*, I suppose. These, we all acknowledge, are under the Christian dispensation as a bond cancelled, or as an act repealed. But sure you will assign a better office, sure you will allow a nobler character, to that course of obedience, which proceeds upon the obligations of morality, nay more, is regulated by the commands of CHRIST.

Asp. St. Paul will allow it no such office as that for which my Theron is pleading. *Ye are saved*, says the apostle. *Ye are delivered from wrath, reconciled to GOD, and made heirs of his kingdom.*—How? *By grace, through faith* *. *Grace*, like a magnificent sovereign, from the riches of his own bounty, and without any respect to human worthiness, *confers* the glorious gift. *Faith*, like an indigent petitioner, with an empty hand, and without any pretence to personal desert, *receives* the heavenly blessing.

Both grace and faith stand in direct opposition to works; *all works* whatever; whether they be works of the law, or works of the gospel; exercises of the heart, or actions of the life; done in a state of nature, or done under the influences of the SPIRIT: they are all, and every of them, *equally* set aside in this great affair.

Ther. Whence does it appear, that the bill of exclusion is thus extensive, or rather quite *unlimited*?

Asp. From the reason assigned, and from the caution suggested.

From the reason assigned—*For we are his workmanship*. We believers. Of *such* persons, and of *their* obedience, the apostle is speaking.—*Created in CHRIST JESUS unto good works*. We are regenerated, and spiritually enlivened, not because we *have* performed them, but that we *may* perform them;—not with any view of being justified by them, but only *that we may walk in them*, till we receive the end of our faith, even the salvation of our souls.

From the caution suggested—*Lest any man should boast*: That all pretence of glorying may be cut off

* Eph. ii. 8.

from man; cut off from Gentile, from Jew, from Christian, without any exception, or any difference; which could not be effected, if either moral virtues, or Mosaic ceremonies, or evangelical duties, were admitted to bear a part in justifying sinners.—*Lest any man should boast*: That the whole honour of obtaining salvation may be appropriated to HIM, who *bid not his face from shame and spitting*. And is HE not worthy, infinitely worthy, to receive this unrivalled honour, as a recompence for his unparalleled humiliation?

Ther. All our good works, we allow, are recommended by CHRIST. They prevail for our justification only through his merits: So that we still depend upon the REDEEMER, and by this means pay him the highest honour.

Asp. Depend upon the REDEEMER! No, my dear friend. You act like the persons described by Isaiah, *We will eat our own bread, and wear our own apparel, only let us be called by thy name**: Whereas faith addresses itself to CHRIST in the very reverse of this language, *Thou hast clothing, be thou our ruler, and let this ruin be under thy hand*†. 'Tis thine, 'tis thine alone, to retrieve our desperate affairs, and constitute us righteous before GOD.

In te tota domus spes inclinata recumbit.

Depend upon the REDEEMER! No: You rely upon your own pious acts, and moral qualifications. They, *they* are your grand recommendation; while the office, consigned over to the Divine JESUS, is nothing more than to be (as it were) *Master of the ceremonies*. He has the credit of introducing your fine accomplishments with a kind of graceful air.—But is *this* an office suited to his incomparable dignity? Was it for *this*, that he bowed the heavens, and partook of our nature? Was it for *this*, that he became subject to the law, and obedient unto death? Only for *this*, that he might usher in our own endowments with a plume and a scarf?—Surely, Theron, you can never entertain such low thoughts of the incarnate GOD, and his mediatorial undertaking.

* Mai. iv. 1.

† Isai. iii. 6.

Ther. Neither can I entertain such *low* and *vilifying* thoughts of our own virtuous attainments. They distinguish persons of eminence and worth from the sordid wretch, and execrable villain, just as the noble faculty of reason distinguishes the man from the brute.

Asp. To deny good works the merit of justifying us, is very different from vilifying them.—You are going to build a new house, Theron. Pray, do you intend to hew your timber from the flimsy tendrils of the vine?

Ther. No, certainly*.

Asp. Because you don't think those feeble shoots proper to form the beams, and support the roof, of your intended edifice, do you therefore slight them, depreciate them, or disallow their usefulness?—By no means.—They may *beautify* your walls with their ornamental spread, and *enrich* your desert, with their delicious fruit. This is an office, suitable to the nature of the plant; and from this it receives sufficient estimation, without pretending to the honours of the oak.

Virtuous attainments, I own, are a considerable distinction in the present state of things; and, what is a higher encomium, (I shall now out-shoot you in your own bow), they will distinguish the true believer from the hypocritical professor even at the great tribunal.—But let them be content with their province, and not intrude upon the SAVIOUR's prerogative. To *effect* justification, be *his*; to *discriminate* the justified, *theirs*.—Neither let them elate their possessors with a vain conceit of themselves; who, though they were meek as Moses, holy as Samuel, and wise as Daniel, must confide in nothing but the boundless mercies of the LORD, must plead nothing but the infinite merits of his CHRIST.

This is the theology both of the Psalmist and of St. Paul. They derive the blessedness, promised in scripture, not from the shallow stream of human accomplishments, but from the inexhaustible ocean of divine grace. *Blessed is he, who worketh righteousness, and abstaineth from sin, that he may be justified?* No such

* No, certainly.—Perhaps it may be worth our while to observe, that this is the meaning of a very *obsolete* expression, which occurs in our translation of (*αὐτὸς οὐδὲν*) Luke xvii. 9. *I trust not.*

thing is affirmed. But—blessed is he *whose unrighteousnesses are forgiven, and whose sins are covered* *.

Ther. Will Aspasio then, like many of our modern disputants, *mutilate* the holy word? Industiously display, what seems to strengthen his argument; but artfully secrete, what tends to overthrow his scheme? How could you forget, or why should you suppress the following clause? *And in whose spirit there is no guile.*—Was you afraid it would demolish your opinion; and point out an *upright, honest* mind, as the cause of this blessedness?

Asp. Far was I, my dear Theron, from any such groundless apprehensions; and equally far from all such delusory designs. *Shall I talk deceitfully for GOD* †? His sacred cause can never need it; and his exalted Majesty infinitely disdains it. No: I will condemn my tongue to eternal silence, rather than speak a fable, either to conceal, or disguise the truth.

Most readily we will admit the sentence you mention: *In whose spirit there is no guile.* It is evident from the context, that these words are not descriptive of an unblameable person, in whose heart and conversation there is no iniquity; but of a penitent sinner, whose mouth freely *confesses* the iniquity of them both. Confesses without any reserve, or the least attempt to palliate.—Which, instead of invalidating, corroborates my argument. Since, according to your own allegation, the highest merit consists, in a free acknowledgment of sin, or a total renunciation of all worthiness.

Ther. When we add confession, and join *repentance*, to all our other works. When we lament our deficiencies, and implore forgiveness. Surely, this must be available with a merciful GOD, and cannot but entitle us to the happiness of heaven.

Asp. How strange does it sound, at least in my ears, for poor, miserable, guilty creatures, to talk of entitling themselves to the happiness of heaven, by any deeds of their own! When it is owing wholly to GOD's rich *forbearing mercy*, that they have not, long ago, been transmitted to hell: owing wholly to GOD's free

* Psal. xxxii. 1. Rom. iv. 7.

† Job xiii. 7.

preventing grace, that they are, at any time, enabled to think a good thought.

But not to enlarge upon this consideration.—I would ask, whether those penitential exercises were attended with a hearty detestation of sin, and an utter abhorrence of the sinner?—If they *were*; you would then renounce yourself universally. You would never think of placing the least dependence on any thing of your own; nay, you would even *lothe yourself in your own sight**.—If they *were not*; then your very repentance falls short, and is to be repented of. It is as if *one came to the press-fat, to draw out fifty vessels, and there were but twenty*†. It is, if I may continue the prophet's metaphor, *the scant measure; which*, in this your spiritual traffic, as well as in the affairs of secular commerce, *is abominable*‡.

Or, should your repentance be without a failure, and without a flaw; I must still say to my friend, as our LORD replied to the young ruler; *One thing thou lackest*. In all these acts of humiliation, you have only taken shame to yourself. Whereas, a righteousness is wanting, which may magnify the law, and make it honourable.—Should GOD, without insisting upon this, pardon and reward, he would not act according to his glorious character; nor be, at once, *a just GOD, and a SAVIOUR*||.—And if you can find this righteousness, *either in the depth, or in the height above*; in any person or any object, save only in the obedience and death of our LORD JESUS CHRIST, I retract whatever I have advanced.

Ther. A preacher, and an author, have lately assured us; that we are to be “accepted of GOD, and “saved by our own obedience.”—Another has told us, “That a Christian may secure to himself everlasting “happiness by his own obedience.”—If these things are true, I need not scruple to repeat my assertion, and adhere to my opinion; that our own duties, especially when accompanied with repentance, are a *real and proper* foundation for life eternal.

* Ezek. xxxvi. 31.

|| Isai. xlv. 21.

† Hag. ii. 16.

‡ Mic. vi. 10.

Asp. If these things are true, the apostle Paul was under a great mistake? when, treating of CHRIST and his merits, he ventured to assert; *Other foundation can no man lay, save that which is laid, even JESUS CHRIST**. And the apostle Peter (to speak in the softest terms) forgot what he was about, when he so confidently averred; *There is no other name under heaven, given among men, whereby we must be saved.*—But the real truth is, such preachers and such authors darken, if not extinguish, the grace of CHRIST. And we are as much obliged to them, for their service; as if they had attempted to sow up the *veil*, that was rent in twain; and to shut the *Holy of Holies*, which was opened by our REDEEMER's death.

Ther. If you will not credit either of our modern preachers, I can produce a decision, made by one of the most ancient and authoritative synods; *Then hath GOD also to the Gentiles granted repentance unto life†.*—Repentance unto life, is *their* unanimous voice, and *my* unexceptionable voucher.

Asp. I can easily guess the assembly to which you refer. But I can hardly grant it the venerable name of a synod. It consisted of some *Judaizing* converts, *they that were of the circumcision*. Who adhered, with a tenacious and bigotted zeal, to the *Mosaic* rites.—However, though I might scruple my Theron's appellation, I readily acquiesce in their determination.

It is not said, those Gentiles were penitent, and *therefore* GOD granted them life. This should have been the language of the assembly, in order to establish my friend's way of thinking.—On the contrary, they were *dead* in sin. GOD, of his free goodness, granted them repentance. Which is both the beginning, and the substantial part of *true* life: even of that life, which is founded on justification, is carried on by sanctification, and completed in glory.

I would farther observe, that repentance is a *turning of the heart*. And, when it is repentance unto life, it is a turning of the heart from every other object, to the great and sole fountain of good, CHRIST JESUS‡.

* 1 Cor. iii. 11.

† Acts xi. 18.

‡ Acts xix. 4.

—Were

—Were men slaves to sensuality? When they repent, they are turned to CHRIST, for refined desires and heavenly affections. Were they wont to confide in themselves, and their own works? As soon as they truly repent, they turn to CHRIST for a better righteousness; and, thereby, for everlasting acceptance with GOD.—In short; they turn from every false confidence, as well as from every evil way. *Athur shall not save us*, is their fixed resolution. They look, not to their own tears or humiliation; not to their own duties or graces; but they *look for the mercy of our LORD JESUS CHRIST, unto eternal life**.

Ther. Suppose, it should be wrong, to expect such a vast reward, as the inconceivable glories of heaven, on account of our own duties: yet, to set them wholly aside; to allow them *no* influence at all; not so much as the *least* co-operation, in turning the scale; this is an excess on the other hand. If the former is *presumption*, the latter is *fanaticism*.

Asp. When Lord B——n was shewn a famous quadrangle in Oxford, viewing one side, he cried out with rapture; “Surely, I am in Italy. All is so graceful “and delicate!” Viewing the other side, he acknowledged with regret; “I am certainly in England. All “is so coarse and heavy!”—When I see the New Testament in every one’s hand, and read the articles of our public faith, I am ready to fancy myself in one of the pure *reformed* churches.—But when I hear the discourse of serious people, and examine their sentiments, I am forced to confess my mistake. I cannot but imagine, that I am among the backsliding churches of Galatia.

Ther. Why among the churches of Galatia?

Asp. Because they, like the generality of modern Christians, considered the work and righteousness of CHRIST, as too weak or scanty a bottom, whereon to stand before GOD. They suspected it, as a man would suspect the proposal, to venture himself on the waves of the ocean, in a basket of rushes. They could not bear to think, that all their duties, services, and

* Jude 21.

performances of the law, should be utterly set at nought. Should have no influence at all, in turning the scale— But does the Apostle *approve their saying*? No; he declares, *this their way was their folly*.

You are pleased to mention *fanaticism*. A word, which I do not thoroughly understand. Neither is it of much significancy, to enter upon the disquisition of an obnoxious term. I would only maintain; that, on us unworthy finners, whatever is bestowed by the righteous GOD; is bestowed, not as a debt* to our works, but as the donation of pure *grace*. And if this be fanaticism, I plead guilty to the charge. I glory in my shame.

Ther. I think, it is sufficiently of grace; if we acknowledge good works, to be wrought by the assistance of the divine SPIRIT; and then admitted, together with our SAVIOUR's merits, as a recommendation to the divine favour.

Asp. The Pharisee could make his acknowledgements, for the divine assistance. *GOD, I thank thee*, was his language. Yet, this did not exempt him from the charge of *pride*, nor secure him from the sin of *boasting*.—Besides; if good works are wrought by the operation of the divine SPIRIT, they draw a bill upon our gratitude, not upon the bank of heaven. They render us the *obliged*, not the *deserving* party. To think or teach otherwise, is arrant Popery†, however it may lurk under a veil of Protestantism.

You bring to my mind a memorable story.—Two persons were travelling together, in the deserts of Arabia. The one utterly unarmed; the other wore a sword, and carried a musket. As the place was exceedingly dangerous, the latter, solicitous for the safety of his

* Bestowed as a debt, is, I must allow, somewhat like jargon. But, perhaps, jargon and inconsistency may not be without their propriety in this place; as they tend to shew the genius of that doctrine which would connect such contradictory ideas.

† Good works, says a champion for the Church of Rome, are *mercatura regni cœlestis, the price we pay, or the commodity we barter, for the kingdom of heaven*.—Another zealot of the same communion declares; *cœlum gravis non accipiam, It shall never be said, that I receive eternal life, merely as a matter of alms*.—So speaks he! But, blessed be GOD, we have not so learned CHRIST.

companion, makes him a present of his fire-arms.—Which was no sooner done, than a lion espies them, and advances fiercely towards them. The foremost discharges his piece, and wounds their horrid aggressor. The wound, neither killing, nor disabling, only enrages the monster. He seizes the unfortunate marksman, and is upon the point to tear him limb from limb. His fellow-traveller flies to his succour; snatches up the carbine, which dropt from the other's hand; and fells the ravenous beast to the ground. Then, drawing his sword, stabs him to the heart, and rescues his friend.

The lion thus slain, they take off the skin. Which, he who slew the lordly savage, claims as his own. "No," says his *grateful* friend, as you did part of the execution with *my* weapon, I insist upon half of the shaggy spoil. I expect satisfaction likewise for the loss of my piece, which you broke in the encounter."—To obtain both, he commences a law-suit against that generous associate, who not only *gave* him the weapon, but *saved* the prosecutor from the very jaws of destruction.

Ther. Truly, if I had been judge, I should, without any hesitation, have determined such a cause. Instead of *costs* and *damages* for my plaintiff, I should have transmitted the disingenuous, shameless wretch to the pillory.

Asp. I believe, all the world would applaud your sentence.—Only be pleased to remember, that the procedure, on which you so justly animadvert, is the *very picture* of our excessive unreasonableness; if we presume to write ourselves creditors, and the divine BEING debtor; because, he has delivered us from the bondage of corruption, and enabled us to perform the duties of godliness*.

Theron paused; as somewhat struck by the representation. After a short interval, Aspasio resumed the discourse.

Believe me, my dear friend, salvation, both in the root and all its branches, is *entirely* of grace. Or

* Εχομεν ήδη τας αμοιβας, κατ'αξιαθεις απαλλαχθαι της ασιδειας. Chrysost.

else believe me, for the many cogent testimonies of scripture; which most circumstantially ascertain this fundamental truth.

Ther. Pray, let me ask, what is the exact meaning of *grace*?

Asp. The first and principal meaning, that which I have all along had my eye upon, in our present conference, is, the *favour* and *kindness* of GOD; infinitely rich, and infinitely free; entirely detached from all supposition of human worth, and absolutely independent on any such thing, as human goodness.—This is the great origin and basis of our salvation. Not like a fringe of gold, bordering the garment; not like an embroidery of gold, decorating the robe; but like the mercy-seat of the ancient tabernacle, which was gold—*pure gold—all gold throughout.*

Election is of *grace*: *Having predestinated us unto the adoption of children, not on account of human worthiness, but according to the good pleasure of his will**—Equally gratuitous is our effectual vocation: *GOD bath called us with an holy calling, not according to our works, but according to his purpose and grace†*—Faith, with all its precious fruits, is owing to the same cause: *He helped them much, who believed through grace‡*.—From hence springs justification, together with all its attendant privileges: *Being justified freely by his grace§*.—This is the origin of regeneration, and every living principle of godliness: *Of his own will begat he us with the word of truth§*.—The consummation of bliss flows from the same all-

* Eph. i. 5.

† 2 Tim. i. 9.

‡ Acts xviii. 27.

§ Rom. iii. 24. *Δωρεαν τῇ αὐτῇ χάριτι.* One of these words might have served, to convey the Apostle's meaning. But, he doubts his assertion; in order to give us the fullest conviction of the truth, and to impress us with a sense of its peculiar importance: *FREELY, BY HIS GRACE.*—Is it possible to find out a form of speech, that should more absolutely exclude all consideration of our own works and obedience? Or that should more emphatically ascribe the whole of our justification to free, uninfluenced, sovereign goodness?—To find an expression, more forcible for the purpose, will puzzle invention itself. But *this* expression we find used, again and again, by the sacred writer, *ἡ δωρεὰ τῆς χάριτος*, Rom. v. 15. *Τῆς χάριτος καὶ τῆς δωρεας*, Rom. v. 17.

§ Jam. i. 18.

supplying source: *The gift of GOD is eternal life**: It is, in every respect, a gift; not only without, but contrary to all desert of ours.—So that the foundation is laid in the riches of grace: the superstructure is reared by the hand of grace: and when the top-stone is brought forth, when our felicity is completed in the kingdom of heaven, the everlasting acclamation will be, *Grace, Grace unto it†!*

This is that glorious gospel, which human learning could never have discovered; which carnal reason cannot understand; which the envy of the devil, and the pride of man, will always oppose. But which, to the poor convinced sinner, is the very perfection of wisdom. Esteemed, as the joy of his heart; embraced, as the rock of his hopes.

Ther. What say you to the opinion, which Ouranius so strenuously maintains? That we are justified not by the merits of CHRIST *imputed* to us, but by CHRIST himself *formed* in our hearts. And Ouranius is none of your proud or carnal people. His writings are remarkable for their strict piety, and his life is as exemplary as his principles.

Asp. You know, Theron, I have nothing to do with the persons of men, but with the truths of the gospel. Ouranius, though eminently devout, may be mistaken. And, if this is his way of thinking, he quite misapprehends the doctrine of grace.

What is written in the oracles of scripture? *The LORD justifieth the ungodly‡.* What is implied in the maxim of Ouranius? *HE justifieth the holy, the heavenly, the Christ-like.—A man is justified by faith||,* says the secretary of heaven. He is justified by works, says the pen of Ouranius: only let them be works of a superior order; such as are internal, spiritual, and wrought by the operation of CHRIST on the soul.—According to this notion, every one is justified by his own love, his own purity, his own zeal. Whereas, an unerring writer has most solemnly declared, That by

* Rom vi. 23. *Χαρισμα*. Which is a more expressive word than *δωρεμα*, and conveys the idea of *freest* favour.

† Zech. iv. 7.

‡ Rom. iv. 5.

|| Rom. v. 1.

ONE *man's* obedience many, many myriads of sinners, even all the redeemed world, *shall be made righteous* *.

This notion, I think, is *legalism* in its greatest subtilty, or highest refinement. It disannuls the *merit* of CHRIST; it vacates all *imputation*; and makes our salvation to consist *wholly* in the work of sanctification. Against which, if you remember, I entered my protest, in one of our first conferences †. And now having ventured to animadvert on the tenets of others, it may reasonably be expected, that I should give an account of my own faith.—“ I am pardoned; I am accepted before GOD; or in other words, I am justified; not because CHRIST has put his laws into my mind, but shed his blood for my sins: not because I *myself* am enabled to walk in all godly conversation, but because the LORD JESUS has fulfilled all righteousness as my surety.”

Ther. I am for neither of the extremes. The middle way is most eligible. This is what sound sense approves, and the sacred system authorizes. *Whoso believeth on me*, says our LORD in one place, *shall not perish, but shall have everlasting life* ‡. *Blessed*, adds HE in another, *are they, who do his commandments; that they may have a right to the tree of life; and may enter in, through the gates, into the city* ||.

Conformably to these texts of scripture, I would neither reject our REDEEMER's merits, nor repudiate good works. As this shady tree, and these cooling breezes, unite their properties, to render our situation agreeable; so those two causes, acting in conjunction, exalt us to the favour of GOD, and constitute us heirs of heaven.—GOD himself has joined them. And I must urge my remonstrance in our LORD's own words, *What GOD hath joined together, let not man put asunder*.

Asp. Would you then make impotence itself a co-adjutor with Omnipotence?—Does this humble the sinner? Does this exalt the SAVIOUR?—No: it is a most injurious infringement of his mediatorial dignity.

* Rom. v. 19.

‡ John iii. 15.

† See Dialogue II. page 63.

|| Rev. xxii. 15.

Instead of excluding, it evidently introduces boasting. In consequence of such a scheme, it would be said by the inhabitants of the heavenly world; "Thanks to our blessed REDEEMER for this happiness! Yet not to him *only*, but to our own righteousness *also*."

Can you imagine, that the obedience of CHRIST, is *insufficient* to accomplish our justification? Must its efficacy be reinforced by the accession of our works?—And what are these works of ours? that *they* should enhance the value, the immense value, of our REDEEMER's!—*Maimed, tarnished, worm-eaten* things. Eaten by the worms of self-seeking, self-admiring self-love: tarnished by a thousand vanities: maimed by ten thousand negligences.—To join *these* in commission, with our divine MASTER's righteousness, would be infinitely more *disgraceful*, than to tack the beggar's rag on the monarch's robe; would be altogether as *needleless*, as to dream of augmenting the sea, by the drops of our bucket.

Ther. *Worm-eaten!* What reason have you to represent our acts of obedience under this sordid and shameful image?

Asp. I thought, you could hardly brook this disparaging expression. It is somewhat like *petty treason* against the dignity of man. My reasons I must beg leave to postpone, till some other opportunity offers. Then, if you please, we will give the cause a full hearing.

At present, to make amends for this vile slander, I will suppose your works to have *no* defect; nay, to have *all* the perfection, which you yourself could wish.—Will you *glory*, on this account?—You are too modest, I am sure, to avow or patronize such a practice. Yet, if we say or think, concerning any attainments of our own, "This is the ground, on which I expect to escape condemnation, and inherit life;" we do, in the most *offensive*, though not in the most *explicit* manner, *glory*.*

Or,

* Omnis causa justitia & salutis est materia & objectum *καυχασθαι*. Unde Apostolos: Nam si Abraham ex operibus justificatus est, *καυ*

Or, will you reckon, that these services, because faultless, are, in any degree, meritorious? Let us hear our LORD's decision in the case. *When ye have done not some only, but all those things which are commanded you—*And where is the man, or what is his name; who, in any nation or in any age, has done all that is commanded?

*Where shall I find him? Angels, tell me where?
Shall I see glories beaming from his brow?
Or trace his footsteps by the rising flow'rs?*

Yet even in such a case, if all this were performed, what shall we say? *We are no better than unprofitable servants: We have done nothing more, than what was our indispensable duty to do**. And have, on this footing, just the same claim to honours and rewards, as the negro slave, after the dispatch of his daily business, has upon the estate or the wealth of an American planter.

Ther. But what say you to those passages of scripture, which I have quoted. You have given them a hearing, but no answer. They, I do insist upon it, expressly assert a co-operation of CHRIST's merit, and of our own works, in the business of salvation. By which co-operation, the law and the gospel are preserved distinct. Each has its proper office allotted, and to each its proper honour is assigned.

Asp. I should rather say; by this your co-operation, the law and the gospel are confounded. Each is dishonoured; nay more, each is destroyed. When you mingle a white with a black liquid, what is the result? Is either of the colours heightened, or either of them preserved?—If any comparison seems low or inadequate, let me borrow an illustration from our great philosopher, Newton. He somewhere mentions a fine red, and a beautiful azure; which, when mixed, produce no colour at all. The transparency and the glow,

αὐχμια. VITRING. *i. e.* Whatever is the cause of righteousness and salvation, is a real and proper foundation for glorying. Therefore the Apostle acknowledges, *If Abraham were justified by works, he hath whereof to glory.* Rom. iv. 2.

* Luke xvii. 10.

which

which each, in a state of separation, possessed; are, upon their coalition, lost. Such would be the effect of my friend's unscriptural connection.

Unscriptural! No, replies Theron, It is the very language of scripture. It is asserted in the book of Revelation; *Blessed are they, that do his commandments.*—True. But wherefore are they blessed?—Because, the obedience of faith is attended with a real blessedness on earth. *This man shall be blessed, in his doing**: not for, but in his performance of religious and moral duties.—Because, the obedience of faith demonstrates our title to eternal blessedness in heaven. It is, though not the purchase, yet the evidence of our right to the tree of life.

All this I acknowledge. But where, I beseech you, does the scripture join the obedience of CHRIST and the obedience of man, as mutually conducive to the justification of a sinner?—The scripture utterly disavows such a copartnership. It asserts, what our homily expresses; “Surely, there can be no work of any mortal man (be he ever so holy) that shall be counted in merit with CHRIST’s most holy act†.”—The scripture steadily and invariably declares; that, in this greatest of transactions, CHRIST is not an accessory, but the principal; nay, that he is ALL. *Be it known unto you, men and brethren, that through this illustrious and exalted PERSON ||, is preached unto you*

* Jam. i. 25.

† EN τῇ ποιήσει αὐτοῦ. *IN his doing.* How exact is the language of scripture! Perfectly exact, amidst the greatest simplicity. It has all the accuracy of logic, without any of its subtilty.—See another instance of the same distinctness; on the very same subject, Psal. xix. 11. *IN keeping of them there IS* (not, for keeping the divine commandments, there shall be) great reward.—Let us study and examine the sacred language; sift its expressions, and weigh their import: So shall we be, as one of its inspired authors most emphatically speaks, *Παρασκευασθε πρὸς ἀνέγκαν*; instructed, not in the gross only, but with the utmost precision and accuracy.

‡ Homily on Good-Friday.

|| Acts xiii. 38. *Through this man.*—I think the word *man* flattens the period, and diminishes the dignity of the sentiment. It should rather be left in the native and noble ambiguity of the original; *διὰ τούτου, through this person.* That the reader’s imagination

you the forgiveness of sins : and by him all that believe are justified from all things.—Through this PERSON, who, without any partner or co-adjutor, purged our sins.—By him ; not by him and our works jointly ; but by him solely ; no other action, no other agent concurring in any degree. This was typified by the high-priest, when, on the solemn day of expiation, he went into the tabernacle *alone*, and made the figurative atonement without any associate *.—*From all things* ; by HIM they are *wholly*, as well as *solely* justified ; freed from every charge, whether of omission or commission, and rendered, not in part only, but completely acceptable.

*To HIM we owe
ALL our deliv'rance, and to none but HIM†.*

I hope, therefore, you will no longer consider the supremely excellent JESUS, as a *partial* cause of our justification.—What would be the consequence, if the person, who is walking by yonder river, should fix one foot on the solid bank, and place another on the fluid stream ?

Ther. He must unavoidably fall.

Asp. And what says our unerring instructor to those double-minded Galatians, who could not believe themselves safe and complete in the merits of CHRIST alone, but must be seeking some other foundation, on which to repose a *share* at least of their confidence ? He says ; and they are awful words ; they call for my Theron's most serious regard ; *Ye are fallen from grace ‡*, from the truth and purity of free justification.

Let me entreat my friend to beware of this error. I think it is the prevailing error of our times, and so much the more *dangerous*, because it is somewhat

tion may be permitted to work, and have room to add, This more than mortal, this *divine* person.

There is the same improper precision in our translation, when the *disciples* are represented as crying out, *What manner of man is this !* The Greek is beautifully indeterminate, *ὥς τις ἄνθρωπος* ; *What manner of person ?* Is he a man ? or more than a man ? The turn of thought seems to be like that fine compliment in Virgil ;

— *Nec vox hominem sonat ; O Dea certe !*

* Levit. xvi. 17.

† MALT. Book III.

‡ Gal. v. 4.
specious.

specious.—To pour contempt upon the blessed JESUS, with the libertines and Deists, would be shocking to a mind, that retains the least reverence for sacred things. Entirely to set aside the meritorious efficacy of his undertaking, with the Arians and Socinians, would be afflictive to a conscience, that is impressed with the least sense of sin: Whereas, to erect our merits on the foundation of CHRIST's; to be found in *his*, yet not renounce *our own* righteousness; this is both plausible to our reason, and pleasing to our vanity. This seems to honour the Divine SAVIOUR, even while it gratifies human pride.—But this is an egregious falshood, and cannot stand. This is an abominable idol, and must be laid in the dust. CHRIST, like the *real* mother of the child, will have the whole, or none*; the whole—*unshared—unrivalled—undiminished* glory of our salvation.

Let me once again entreat my dear Theron to beware of this error. It is the main pillar in the Roman heresy, and the master-policy of the Popish Machiavilians†. “CHRIST hath merited, that we may merit,” is their grand maxim, and their grand delusion. Hence come their penances and their pilgrimages; hence the hypocritical mortifications of some, and the extravagant austerities of others: this enriches their shrines, and fills their cloysters. And to those seminaries of superstition, let it be banished, let it be confined.—*There* let them raise their scaffolding, and try to enlarge the dimension of the skies. *There* let them kindle their flambeaus, and attempt to increase the lustre of the sun. When they have effected this *casier* task, then will we Protestants follow their example, and adopt their system: Then will we also think of adding our own righteousness, by way of supplement to the dignity and efficacy—the transcendent dignity and infinite efficacy—of our LORD's.

Ther. If we are justified wholly by our LORD's

* 1 Kings iii. 26.

† Man cannot make himself righteous neither in part, nor in the whole. To affirm this, is the greatest arrogance and presumption that Antichrist could set up against GOD. *Homily on salvation*, part 2.

righteousness; if nothing *need* be added, if nothing *can* be added to its all-comprehending fulness, what will become of the generally received opinion — That CHRIST obtained for us only a *possibility* of being saved, or put us into a *capacity* of acquiring salvation.

Asp. It will be discountenanced and overthrown, as extremely dishonourable to the REDEEMER, and no less uncomfortable to the redeemed. When CHRIST procured our pardon, and recovered our title to life, it was all his own doing, all his own acquisition: *Of the people there was none with him**; none of their works, none of their endeavours, to co-operate as a subordinate cause, under any shape, or in any degree whatever.

Hear his own testimony; *I have finished the work, which thou gavest me to do*†. Should you want an explanation of these words, I refer you to the comment of an apostle; *He, that is, JESUS CHRIST, has obtained eternal redemption for us*‡. This was his work, and it is fully executed. *He has, HE HAS*, obtained eternal redemption: So that nothing remains for sinners, but to receive the purchased blessedness, and to live as becomes the redeemed of the LORD.

This truth is written, as with a sun-beam, in the pages of the gospel, and sounds, as with a voice of thunder, in the songs of heaven. *Salvation to our GOD*, they cry, *that sitteth upon the throne, and to the LAMB*||. Those saints in glory ascribe the whole — the whole of their salvation they ascribe to the grace of GOD, and to the blood of the LAMB.

Ther. Have not many of our most learned divines represented faith, obedience, and repentance, as the *terms of acceptance*? CHRIST, according to this account, procured not the blessing itself, but only the grant of *easier conditions*, on which it may be enjoyed.

Asp. What says that sublime BEING, who gives the most learned divines all their wisdom? *My righteous servant shall justify many*§: Not pave the way, or adjust the preliminaries, but dispatch the very business; *shall*

* *Isai. xlii. 6.*

† *John xvii. 4.*

‡ *Heb. ix. 12.*

|| *Rev. vii. 10.*

§ *Isai. liii. 11.*

justify.—What says that infallible author, from whose writings all divines ought to derive their doctrines? CHRIST *both perfected for ever them that are sanctified* †. He has done all that was necessary for their pardon, their peace with GOD, and their everlasting felicity: otherwise he were not a compleat SAVIOUR: He would not *save to the uttermost* ‡, if, executing some part only of the grand undertaking, he left other parts to be performed by his people.

The terms of acceptance for fallen and rebellious man were, a full satisfaction § to the divine justice, and a complete conformity * to the divine law. These, impracticable by us, were consigned over to CHRIST. By him they were thoroughly accomplished, and by this accomplishment of them he merited for us all blessings. Among others, he merited the gift of faith, the grace of repentance, and ability to yield thankful, dutiful, evangelical obedience. These therefore are but improperly called the terms, which are really constituent *parts* of our salvation.

To sum up all in a word—The whole tenour of revelation shews, that there are but two methods, whereby any of the human race can be justified:—Either by a perfect obedience to the law in *their own* persons, and then the reward is of debt †;—or else because the *Surety* of a better covenant has satisfied all demands in their stead, and then the reward is of grace.—There is no trimming or reconciling expedient.—You may chuse either of the two; but no third is proposed or allowed.

Ther. Was there not a different method of salvation for the *ancient* people of GOD?

Asp. None, Theron. In the state of primitive innocence, a *perfect* and *persevering* observance of the divine command was the condition of salvation, or rather

† Heb. x. 14.

‡ Heb. vii. 8.

§ *A full satisfaction*: For a proof of this point, see Dial. III. IV.

* *A complete conformity*: For the illustration of this truth, see Dial. VI. L. IX.

† Rom. iv. 4. *Passional debt*; founded on the obligation of the covenant, not springing from any worth in the obedience.

of life and immortality †. When by the first grand apostacy this condition became impossible, a *free pardon*, and *gracious acceptance*, through the blessed JESUS, were substituted in its stead: Which economy, like a fountain of life, was opened, when GOD promised *the Seed of the woman, to bruise the serpent's head* *. —It ran, like a salutary rivulet, through the *antediluvian* world—Continued its progress, and dispensed its blessings, along the *patriarchal* age—Flowed, in broader and more numerous streams, under the *Mosaic* dispensation—Is derived down to us, enlarged by the coming of CHRIST, and completed by the ministry of his *apostles*—Will be transmitted, without any farther improvements, to the latest posterity: henceforward increasing and extending, not its perfection, but its influence only; which it will never cease to do, till, as the fountain is become a river, the river is augmented into an ocean, and *the knowledge of the LORD* our Righteousness fill the earth, as the waters cover the abysses of the sea †.

There was, I confess, a diversity in the administration, but no difference in the nature, of the blessing. JESUS CHRIST, however variously manifested, was the *same yesterday*, is the *same to-day*, will be the *same for ever* ||; as it is the very same sun, which *gleams* at early dawn, which *shines* in the advancing day, and *glows* at height of noon.

My simile reminds us of the time, and leaves a most important doctrine upon our memories. Suppose we take the admonition, and begin to move homeward.

Ther. We need be in no hurry, Aspasio. My watch tells me, that we have half an hour good. Besides, I have something farther to alledge, and from a very

† Aspasio makes a distinction in this place between *salvation* and *life eternal*. The former is, strictly speaking, a language suited to the gospel. The latter is precisely proper to the law. The covenant of grace says, "Believe, and thou shalt be *saved*." The covenant of works said, "He that doth them *shall live* by them." Salvation implies a deliverance from some penalty or misery incurred, and a reinstatement in some blessing or happiness forfeited; which are evidently peculiar to the evangelical dispensation, and not applicable to the state of integrity.

* Gen. iii. 15.

† Mai. xi. 9.

|| Heb. xiii. 8.

great

great authority, which seems directly contrary to your notion.

Ass. Just as you please, Theron. If you chuse to stay, I am all compliance with your inclination; and, would truth permit, I should be all conformity to your opinion.

Ther. You know who it is that asks, *What doth the LORD require of thee?* And neither of us need be informed what it is that the prophet replies, *Do justice, love mercy, and walk humbly with thy GOD* ||. But I want to know what you think of this passage?

Ass. I think it is absolutely inconsistent with your scheme. This passage inculcates humility. But your scheme is the very reverse of that amiable virtue. A self-justiciary walking humbly with GOD, is little better than a contradiction in terms.

The LORD has said, *Ye shall be saved by grace* †. Your system replies, “No, but by our own sincerity; and our own works.”—It is declared in scripture, that *the gift of GOD is eternal life*. It is implied in my friend’s doctrine, that this happiness is the wages of our own repentance and reformation.—“My SON shall have all the glory of a sinner’s salvation,” is the unalterable decree of the MOST HIGH. “We will have a share in the honour,” is the language of your opinion.—Look how wide, therefore, the east is from the west! So remote is such a strain of teaching, from the practice of walking humbly with our GOD.

|| Micah vi. 8.

† Eph. ii. 5. The solicitude of the blessed apostle, to preserve inviolate the honours of divine grace, is in this place very conspicuous. He had told the Ephesians, that they were *by nature the children of wrath*; worthy of nothing but indignation and vengeance:—That all their privileges and blessings came, not from any goodness of their own, but from a GOD who is rich in mercy:—That they were originally dead in trespasses and sins. And what can dead men do, either to obtain or deserve heavenly and immortal happiness?—Sufficient this, one would imagine, to guard against the encroachments of spiritual pride, and all self-glorying whatever. But the zealous writer, to cut off both the root and branch of this abominable principle, adds in verse the fifth, *By grace, through infinitely free favour, ye are saved*. To give the utmost force to his blow, he again inculcates the same truth, in the very same words; *By grace, purely, entirely, exclusive of all works, are ye saved*, ver. 8.

Ther.

Ther. But consider, good Aspasio; have I not the prophet's authority for my opinion? Are not his words expressly on my side? Does he not mention those duties of morality and piety, as the appointed method of obtaining the divine favour?

Asp. He mentions, I apprehend, a solicitous inquiry. To which he gives a satisfactory answer. Then subjoins a practical improvement of the whole.—The inquiry is expressed in these words; *Wherewithal shall I come before the LORD, and bow myself before the High GOD? Shall I come before Him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams; with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul**? Justification is the point in view. How shall I obtain remission of sin? In what manner shall my transgression be expiated? So that I may appear with acceptance before the righteous GOD?

To which it is replied; *He hath shewed thee, O man, what is good* for this important purpose; namely, the MESSIAH; pointed out by all thy sacrifices †, and described in the preceding chapter. Atonement for sin, and peace with GOD, are to be made by a better hand, and in a better way, than thou proposest. HE, whose goings forth have been from of old, from everlasting ‡; HE, who is the Son of the HIGHEST, and yet the Seed of her that travaileth §; HE hath undertaken, and will fully execute, this great office.

And what doth the LORD thy GOD require of thee? What temper, what conduct, what expressions of gratitude, from his people? Who are reconciled through the blood of CHRIST, and admitted to

* Mic. vi. 7, 8.

† The ceremonial law was to the Jews a real gospel; which held blood, death, and translation of guilt, before their eyes continually, as the only way of salvation. BOSTON'S Fourfold State.

‡ Mic. v. 2.

§ Mic. v. 3.

the blessings of the New Covenant *.—They are to testify their thankfulness for this unspeakable gift, by the alacrity, uniformity, and constancy of their obedience. By the conscientious discharge of every *moral, social, and religious* duty. Or, by doing justice, loving mercy, and walking humbly with their GOD.

If this be a true interpretation of the text, instead of establishing, it overturns your cause.—But I have another objection to your method, perhaps, more weighty than the foregoing.

Ther. Pray, let me hear it.—I am not so enamoured with my notions, but I can bear to have them censured; nor so attached to my scheme, but I can relinquish it for a better.

Asp. I would illustrate my meaning, by a common experiment in optics. When objects are viewed in a *concave speculum*, or in the hollow of a polished spoon, how do they appear?

Ther. *Inverted.*

Asp. Such is my friend's system of religion. He inverts the order of the gospel. He turns the beautiful building upside down; and lays that for the *foundation*, which should only be part of the *superstructure*.—Not so the apostle Paul.—He, like a wise master-builder, places CHRIST as the foundation-stone; and rears his edifice of practical godliness on that all-supporting basis.—Examine his epistle to the Romans. Which is unquestionably the completest model of doctrine, and the noblest body of divinity, extant in the world.

He first discovers the *depravity* of our nature, and the misery of our condition.—He, then, displays the method of our *recovery* by CHRIST, and the blessings freely vouchsafed in his gospel.—After which, he delineates the offices of morality, and enforces them

* *Thy* GOD, is the phrase. Which denotes an interest; implies an appropriation; and is the peculiar language of the covenant.—*Thy* GOD; not made so by thy humble walking, but by an act of *his own* grace, previous to any obedience of thine.—According to Theron's principles, the prophet should rather have said, walk humbly (not *with thy* GOD, but) that He *may be* thy GOD.

by the most engaging motives. Motives, drawn from the free unbounded loving-kindness of GOD our SAVIOUR, and from the rich invaluable benefits of his grace*.—CHRIST and his privileges are the root: from which gratitude blooms, as the flower; godliness grows, as the fruit.

The same order is observed by St. Peter, in his very concise, but very accurate map, of the way to heaven. *Elect, according to the foreknowledge of GOD the FATHER, through sanctification of the SPIRIT, unto obedience, and sprinkling of the blood of CHRIST*†.—First, the everlasting love and electing grace of the FATHER. Who chuses us, not because of, but *unto* obedience.—Then, the enlightening influence, and renewing agency of the SPIRIT; who testifies of CHRIST, and applies his death to the soul, purifying the heart by faith.—From whence, as from a fountain of living waters, flow true *sanctification*, and every act of filial *obedience*, every kind of real holiness.—All which, being partly defective, and partly polluted, must be sprinkled with the blood of JESUS, and made acceptable by his dying oblation.

Ther. Is this the constant method, in which the sacred writers represent the gospel-salvation? Do they always observe this particular order, in arranging its doctrines and its duties? Or, is it not an insignificant circumstance, which goes *first*, provided we take in *both*?

* This, I think, is the best platform for an *evangelical* catechism. The *ruin* of man, occasioned by sin—His *recovery*, effected by CHRIST—His *gratitude*, to be expressed by way of obedience.—This plan is carried into execution by the Palatine divines; who have formed upon it, a summary of catechetical instruction. Than which, I have met with nothing of the kind, more clear and satisfactory; more edifying and animating; more exactly consonant to the benign spirit of the gospel, or better calculated to transform the mind into holiness, and the life into happiness.—This piece the reader may see, together with a judicious, and very valuable exposition of it, in the Latin works of Henricus Altingius; in one volume quarto. Which, I believe, may be bought for a trifle, yet are more precious than gold.

† 1 Pet. i. 2.

Asp. To observe this order, I am persuaded, is no insignificant circumstance. It is of great consequence both to our establishment, and to our growth in grace. Is it a matter of indifference to the archer, whether he send the point, or the feather of his arrow foremost? Can he, in either case, hit the mark with equal ease, and equal certainty?

I believe, you will find, that the sacred writers, in all their *evangelical* discourses, invariably adhere to this order. Nay, it took place even under the *legal* dispensation.—When the LORD GOD published his law from mount Sinai; when He wrote it, with his own finger, on tables of stone; how did He introduce the precepts? How enforce their observance?—Let us attend to the preamble; which is the language of love, and the very spirit of the gospel: *I am the LORD thy GOD; who brought thee out of the land of Egypt, out of the house of bondage* *. “I have already delivered thee, with a mighty hand, from the most formidable and insupportable slavery. I have promised thee, for thy possession, the delightful country of *Canaan; a goodly heritage of the hosts of nations* †. “Nay, I *myself* am thy portion; a GOD in covenant with thee; engaged, by an inviolable contract, and with the exertion of all my attributes, to do thee good. *Therefore*, keep the statutes, the judgments, and ordinances, which I am now going to establish.”—Could there be a more winning inducement, or a more endearing obligation, to obedience?

I might point out the same strain, running through the exhortations of Moses, and the songs of David; the sermons of the prophets, and the writings of the apostles. But this I wave, not through an apprehension of its difficulty, only from a fear of prolixity.—However, you will not think me tedious, if I produce one more instance, from the great master of our schools. *For we ourselves were some time foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another* ‡. Here, he sets before us a dismal, but exact picture, of

* Exod. xx. 2.

† Jer. iii. 19.

‡ Tit. iii. 3, 4, 5, 6, 7, 8.

our depraved and undone condition.—Then he presents us with a delightful view of our redemption, both in its gracious cause, and precious effects. *But, after that the kindness and love of GOD our SAVIOUR toward man appeared; not by works of righteousness, which we have done, but according to his mercy, He saved us, by the washing of regeneration, and renewing of the HOLY GHOST; which He hath shed on us abundantly, through JESUS CHRIST our SAVIOUR; that being justified by his grace, we should be made heirs according to the hope of eternal life.*—Having thus provided for our happiness, he then promotes our holiness. *This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in GOD, be careful to maintain good works: these things are good and profitable unto men.*

I make no comment * upon the passage; because I hope, you will commit it, as a noble depositum, to your memory. Your own diligent meditation, accompanied with humble prayer, will furnish out the best

* Perhaps the reader will give me leave, though Aspasio has declined the office, to add a short expository stricture, upon the most distinguished parts of this very important paragraph.—I. We have the cause of our redemption; *not works of righteousness, which we have done, but the kindness, the love, the mercy of GOD our SAVIOUR.* To these, to these alone, every child of man must ascribe, both his fruition of present, and his expectation of future blessedness.

II. The effects; which are—*justification; being justified, having our sins forgiven, and our persons accepted, through the righteousness of CHRIST imputed. All this, without any the least deserving quality in us; solely by his grace, and most unmerited goodness.—Sanctification; expressed, by the washing of regeneration. That washing in the REDEEMER's blood, which cleanses the soul from guilt, as the washing of water cleanses the body from filth. Which reconciles to GOD, gives peace of conscience, and thereby lays the foundation of an universal spiritual change. The renewing of the HOLY GHOST; whose influences, testifying of CHRIST, and applying his merits, introduce an improvement into all the faculties of the mind; somewhat like that annual renovation, and general smile, which the return of spring diffuses over the face of nature.*

III. The end and consummation of all: that we should be made heirs of the heavenly kingdom; and live, now in the assured hope, hereafter in the full enjoyment, of eternal life.

exposition.

exposition.—Only I would just remark, that the apostle, always consistent, always uniform, marshals his thoughts with his usual exactness. Good works are not *disbanded*; nor yet suffered to lead the *van*; but made to bring up the *rear* *.—When he mentions these fruits of the SPIRIT, he mentions them, not slightly, as matters of small moment; but earnestly, as affairs of great importance. It is his desire and his charge, that all believers should be *careful* †; have their hearts upon the business; should use their best contrivance, and exert their utmost endeavours—not barely to practise, but to *maintain* ‡; to be exemplary, distinguished, and pre-eminent in the exercise of every virtue.—Because, this virtue, and these works, though not the ground of a reconciliation with GOD, are amiable in the eyes of all, and *honourable* § to the christian profession. They are also a necessary ingredient in personal happiness, and the apparent means of social *usefulness* §.

* The same order is observed by St. John, Rev. xiv. 13; *Blessed are the dead, which die in the LORD; for they rest from their labours, and their works do follow them.* Not go before, to open the everlasting doors, and give them admittance into the mansions of joy. But they follow them, when admitted. As the robe, which, on a king's coronation-day, flows from his shoulders, cannot but accompany him, wheresoever he goes.—It may be pertinent, on the mention of this illustration, just to hint; that, as it is not the robe of state, which makes the king; so neither is it the practice of holiness, which makes the Christian. An union with CHRIST, an interest in his merits, and the in-dwelling presence of his SPIRIT; these, and nothing short of these, constitute the true Christian. Yet, as the royal robe is an attendant on majesty, and distinguishes the monarch; so, practical godliness is inseparable from faith, and adorns the believer.—Agreeably to this doctrine, Clemens, the apostolic father, says; *Εν εργοις ας αβοις πιστες, εκοσμηθησαν οι δικαιοι.* They were made *δίκαιοι* righteous, by faith in CHRIST, they were adorned *εκοσμηθησαν*, they and their faith appeared like themselves, by abounding in every good work. *Clem. Epist. I. ad Corinth.*

† *Φρονησατε.* This is somewhat like that emphatical expression, which so often occurs in the Old Testament, *שמרת עשי* ye shall observe to do: Ye shall be very diligent to fulfil; ye shall be very exact in performing.

‡ *Προσιστασθαι.* If the reader pleases, he may see this word more critically explained, pag. 168. in the note.

§ *Καλα,*

§ *Ωφελιμα.*

Ther. This view of the evangelical plan is, I must confess, new to me ; and particularly your ordonnance of the epistle to the Romans.

Asp. If this be new, perhaps what I am going to advance may be strange.—We have been talking about acceptance with GOD, and debating whether our own good works are the cause of this inestimable blessing. What will you say, if we can perform *no* good work, *till* we are interested in CHRIST, and accepted by GOD?

Ther. Say !—That this is razing foundations.

Asp. It is razing the wrong, the foundation falsely so called, which will certainly deceive as many as make it their trust.—And is it not *prudent*, when we are building for eternity, carefully to examine the ground? Is it not *friendly* to divert a man from the treacherous sand, and lead him to the unshaken rock?—For this cause I said it once, and for this cause I say it again, that we can perform *no* good work, *till* we are interested in CHRIST, and accepted of GOD.

Ther. Produce your reasons, Aspasio. And strong reasons they must be, which are forcible enough to support such an opinion.

Asp. The case seems to speak for itself. How can a man that is evil do works that are good? Would you expect to *gather grapes of thorns, or figs of thistles*? And is not this the character of every child of Adam, till he is ingrafted into the true olive-tree?—But let us hear what our *unerring* TEACHER says: *As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, perform true obedience, or be endued with true sincerity, except ye abide in me* *. Nothing can be more express and full to our purpose. But that which follows is far more alarming and awful to our consciences: *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned* †.—From which it appears, that the human heart is never actuated by *good tempers*; that the human life can never be productive of *good works*, until a man is united to

* John xv. 4.

† John xv. 6.

CHRIST; no more than a branch can bear valuable fruit, while it continues in a state of separation from the tree †.—It appears also, that persons, alienated from CHRIST, are, and all their performances too, like *broken, withered, rotten* boughs; fit for nothing but to be committed to the flames, and consumed from the earth. Both they and their actions, far from being meritorious, are, in the estimate of Heaven, worthless and despicably mean.

Ther. What! Are all the noble actions, performed by the advocates for morality, and lovers of virtue, worthless in themselves, and despicable before the Supreme BEING? Worthless and despicable, (grating words!) *only* because they are not attended with the peculiarities of your faith? Can the want of this *little* circumstance change their nature, and turn their gold into dross?

Asp. My dear Theron, call not the circumstance little. It is sufficient, were your works more splendid than gold, to debase them into tin, into lead, into dross.—When the poor shepherd brought you yesterday morning a present of some wood-straw-berries; bringing them, as an humble expression of his *gratitude*, they were kindly received. But, if he had offered them as a *price* for your house, or as the *purchase* of your estate, how should you have regarded them in such a connection? No words can express the disdain you would have conceived.—When Barnabas presented a sum of money to the apostles for the supply of their necessities, and the relief of indigent believers*, it was welcome to the saints, and pleasing to their GOD. But when Simon the sorcerer offered his gold to Peter and John; offering it, not from a principle of faith, but as an equivalent for the HOLY SPIRIT;

† This discovers an error, which is often committed, in our attempts to instruct little children. What is more common, than to tell them, “If they will be good, GOD Almighty will love and bless them.”—Whereas they should rather be informed, “That they are sinners; but that GOD Almighty has given his SON to die for sinners; and, if they pray to him, he will forgive their sins, will make them happy, and bless them with all spiritual blessings in CHRIST.”

* Acts iv. 37.

not in order to testify his thankfulness, but rather to play the huckster with Heaven, it was rejected with the utmost indignation *.

I leave my friend to apply the preceding instances. Only let me beg of him to believe, that, if my words are *grating*, they are extorted by the force of truth. If I am obliged to blame what he calls good works, it is, as a great critic blames eloquence, “with the tenderness of a lover.”—But my censure falls only on their faulty *origin*, and unbecoming *aim*. Let them spring from the grace of CHRIST, as their source; let them propose the glory of CHRIST, as their end; then, instead of putting a slight upon them, or giving them a bill of divorce, I would court, caress, and wed them.—Whereas, if neither *this* end be kept in the view, nor that principle operate in the heart, I must persist in questioning the genuineness of their character, nay, in denying the very possibility of their ex-

* Acts viii. 20. We have much talk about *Simony* and *Simoniacal* practices. The case, I think, is misunderstood, and the expression misapplied.

The more *refined* species of *Simony* is the attempt mentioned by Aspasio; an expectation and endeavour to procure union with CHRIST, the communication of the SPIRIT, and all heavenly blessings, by any works or any righteousness of our own; which, considered in this view, are called by the prophets *money and price*.

The *grosser* kind of *Simony* seems to be practised by a certain court, styled *spiritual*, or *ecclesiastical*; which thunders out excommunications and curses, debars poor creatures from religious privileges, and causes them to be “buried with the burial of an ass,” unless they pacify their pious indignation by a little filthy lucre.—This is the language of that same spiritual judicature: “If thou wilt lug out a few crowns or guineas from thy purse, all shall be well. Heaven shall smile, and the church opens her arms: Whereas, if thou art refractory in this particular, and unwilling, or unable, to comply with our pecuniary demands, thou art cut off from the means of grace; thou shalt no longer hear that word of the gospel, by which the Spirit of faith cometh; nor any more be partaker of that sacramental ordinance, which is a sign and seal of *spiritual* benefits.”—Is not this a most infamous traffic, whereby sacred things are bought and sold? In the present state of affairs, what can be a nearer approach to the sin of the *mercenary* magician? What can be a more indelible blot on the purity and discipline of any church?

*Pudet hac opprobria nobis,
Et dici potuisse, et non potuisse refelli.*

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istence. There may be a *mimicry* of holy actions. But it is mimicry only; empty, as the combs † made by those wasps; and unreal, as the flame that is painted.

I have an authority for this doctrine, which I think you will not offer to controvert.

Ther. What authority?

Asp. That of our church; who declares in her 13th article, "Works done before the grace of CHRIST, and inspiration of his SPIRIT, are not pleasing to GOD; forasmuch as they spring not out of faith in CHRIST."—Faith in JESUS CHRIST purifies the heart. Till this be done, the heart is polluted; the mind and conscience are defiled †; nothing, that we have or do, is pure.—It is written, *The LORD had respect unto Abel, and to his offering* *; First, unto Abel; then, unto his offering. The man must be restored to favour, before his duties can be received with complacency.

Such a one, you say, is honest in his dealings, temperate in his enjoyments, charitable to the poor. Be it so. Yet, unless these shewy deeds are referred to the *glory* of the Supreme JEHOVAH; unless they flow from *faith* in the crucified JESUS; they are but the carcass of virtue ‖. They may be acts of worldly policy, of self-

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† *Faciunt et vespe favos.*

† Tit. i. 15.

* Gen. iv. 4.

‖ This great evangelical truth will probably be reckoned a *hard saying* by the carnal mind, and may seem a *foolish notion* to vain philosophy. I beg leave therefore, for its better reception and firmer establishment, to produce some of the greatest testimonies in the world.—Let us hear what the pious Bishop of St. Asaph says upon the subject, what the famous Archbishop of Constantinople said long before him, and what a whole synod, or a whole nation of ecclesiastics, are continually saying in the homilies of the church of England.

"I can do no good works at all, before I be first justified. My works cannot be accepted as good, till my person be so: Nor can my person be accepted by GOD, till first ingrafted into CHRIST; before which ingrafting into the true vine, it is impossible I should bring forth good fruit." *Beveridge's Private Thoughts*, Artic. 8.

Ευρησκει γουν πολλους ης εκλος τε λογον της αληθειας ερσοις ασα-
θους καλα το φαινομενον διαλαμπονας ευρησκει ανδρας συμπαθεις,
ελημενας, δικαιοσυνη προσεχονας· αλλ' εδιν εστιν εγω πιστως ασα-
θον.

ish prudence, or *pharisaical* pride. They are no religious service, nor any pleasing oblation to the LORD Almighty * :—Nay, instead of being acts of obedience, and objects of approbation, they stand condemned in the scripture, and are breaches of the commandment. They stand condemned in that scripture, which declares, *Without faith it is impossible to please GOD* †. They are breaches of that commandment, which requires, *Whether ye eat, or drink, or whatsoever ye do, do all to the glory of GOD* ‡.

Ther. Who can believe this, that considers the intrinsic excellency of virtue and virtuous actions?

Asp. Who can disbelieve it, that considers the preceding declarations of scripture, and observes, how GOD has confirmed by his providence what he has declared in his word: Behold *Israel after the flesh*. They had, what you will reckon greater than sincerity, a zeal for GOD ||. Yet, *not being according to knowledge*, the knowledge of justification by the righteousness of CHRIST, it was as if they offered swine's flesh, or cut off a dog's neck; affronting and offensive to the HOLY ONE.—Nay; they served GOD in-

δοτ. Εὐκαταρεῖτε ἐς τοὺς κομμίους ἀσάβους, καὶ τοὺς θύοντες τῆς εὐσεβείας, ἀφρονταίης, λευκανοῦ πατρὸς, καλὰ μὲν ἐνδιδυμένοι, αὐτοῦσι δὲ τῶν καλῶν καὶ εὐχνοί. Chrysost. tom. vi.

"Faith giveth life to the soul; and they be as much dead to GOD that lack faith, as they be to the world, whose bodies lack souls. Without faith, all that is done of us is but dead before GOD, although the work seem never so gay and glorious before men," *Humbly on faith*.

* Might not this observation be made, with great propriety, in our *infirmary* and other *charitable* sermons? Should not the audience be exhorted to abound in acts of benevolence, from a *grateful regard* to the infinitely merciful and condescending JESUS? 2 Cor. viii. 9.—Should they not, before all things, be directed to *make sure* their interest in the REDEEMER's merits, that their persons may find favour, and their alms acceptance? Eph. i. 6.—Should they not be admonished, that, without this *believing application* to CHRIST, whatever they do, whatever they give, is worthless in the eye of their MAKER, and will be fruitless to their own souls? Heb. xi. 6.—In this respect our SAVIOUR was eminently typified by the Jewish altar; on which every sacrifice, by whomsoever brought, was to be offered, and separate from which no sacrifice, however costly, could be accepted; Exod. xx. 24. Levit. xvii. 3, 4:

† Heb. xi. 6.

‡ 1 Cor. x. 31.

|| Rom. x. 2.

tenfely

tensely † and assiduously; served him, the apostle affirms, *night and day*. Yet, not serving him as sinners, redeemed by CHRIST, but rather as righteous persons, who would be their own redeemers, all their toil was unacceptable and unprofitable. With all this parade of services, they were rejected by JEHOVAH, and cast out from his presence, “like an abominable branch.”

Upon the whole; shall we submit to the determination of our established church? Shall we acquiesce in the decision of our Divine MASTER? Then we must acknowledge, That there is no such thing as a good work, till we are reconciled to GOD; till our persons are accepted through CHRIST.—Therefore, to represent our own works, as the means of reconciliation and acceptance, is both chimerical and absurd: *Chimerical*, because it builds upon a phantom, and takes for a reality what has no existence: *Aburd*, because it inverts the natural order of things, and would make the effect antecedent to the cause. I might add, *idolatrous* also, because it pays, to the performances of a creature, what is reserved wholly for the righteousness of our incarnate GOD.

Ther. Before we quit this agreeable retreat, let me ask my Aspasio, what he proposes by running down all those works, which are the produce of inward religion, and essential to true holiness; whose excellency is displayed in the *clearest*, and whose necessity is urged in the *strongest* terms, throughout the whole Bible?

Asp. I am far from running down such works, as are the produce of inward religion, and therefore may be justly styled *works of faith, and labours of love**.—

But

† Acts xxvi. 7. *Ev. ex. lxxv.*

* *Works of faith, and labours of love*, 1 Thess. i. 3. How finely are good works characterised in this place! though it be only *en passant*, transiently, or by the by: and how judiciously are the *true* distinguished from the *counterfeit*! Works, which are done in faith; works, which proceed from love; these, and these only, the apostle signifies, are *really* good.—As a spacious river, though pressing forward to the ocean, nourishes many a fair plant, and suckles many a sweet flower, by the way; so the sacred writers, though principally intent (as here) upon some different point, yet drop *incidentally*

But I would caution my Theron, and I would myself take care, that our works be accompanied with those circumstances, which alone can render them *truly* good. Let them arise from *faith*, and bear witness to *love*, or else we shall have *thistles instead of wheat, and cockle instead of barley* †.

Perform them, in obedience to a reconciled GOD, and out of gratitude to a reconciling SAVIOUR, then they are genuine, they are valuable. Attempt them, in order to be accepted by your MAKER, and obtain eternal life, then they are spurious, they are pernicious. In the former case, they are like a candle set on a candlestick; in the latter, they are like a torch placed in the thatch.

Ther. In what respects can they be pernicious?

Asp. I will mention two.—We shall never be like the church, *who comes up from the wilderness, leaning upon her beloved* *, so long as we bolster up ourselves with a conceit of personal righteousness. This was the error, the fatal error of the Pharisees: This the film, which blinded the eyes of their mind, and sealed them up under the darkness of final unbelief.

Besides, my dear Theron, if you expect to be saved by your own duties, you will be loth to see the worst of your condition. To see the worst of your condition, will be a dagger to your hopes, and as death to your soul. You will therefore be inclined to *daub with untempered mortar* †. Instead of acknowledging the deep depravity of your nature, and the numberless iniquities of your life, you will invent a thousand excuses to palliate your guilt; and, by this means, erect a *wall of partition* between your soul and the merits of your REDEEMER; which will be a greater inconvenience, a more destructive evil, than to cut off all supply of provision from an army encamped, or even to intercept the sun-beams from visiting the earth.

Ther. Now you talk of armies, I must observe, that, though I have scarce been able to keep my ground in this argumentative action, I cannot allow you the ho-

tally such valuable truths, as cheer the believer's heart, and make glad the city of our GOD.

† Job xxxi. 40.

* Cant. viii. 5.

† Ezck. xiii. 10.

nour of a victory; as a *retreat* is very different from a *route*.

Asp. I would also remark, that my friend has changed the intended plan of our operations; has almost continually acted upon the *offensive*; while my part has been only to sustain the shock. At our next encounter, you may expect to have the order of battle reversed. I shall direct my forces to begin the charge. Put yourself therefore in readiness for a *brisk attack*.

Ther. You act the fair enemy, Aspasio, I must confess, in thus giving the alarm, before you make the assault.

Asp. This hostility may appear *fairer still*, when I assure you, that my weapons aim not at the destruction of your comfort, or the demolition of any valuable interest. Only they would be *mighty, through GOD*, to pull down the strong-holds of unbelief, and bring every self-exalting, every rebellious thought, captive unto CHRIST*: Captive, in a professed submission to his righteousness, as well as a dutiful subjection to his commands.—And, when *such* is the tendency of the campaign, it will be your greatest advantage to lose the victory†. It will be better than a triumph, to acknowledge yourself vanquished.

DIALOGUE VIII.

Ther. OUR last conversation ended with a *challenge*.
 O To decline or delay the acceptance of it, would look like cowardice in me, and be a piece of injustice to you, Aspasio. Therefore, I am now ready to give you all the satisfaction which a gentleman can demand.—Only, as the weather continues hazy, I believe, my *study* must be the place of action.

Asp. A challenge! Theron—

Ther. What, Sir! Do you boggle? Would you eat your words, and play the poltroon?

Asp. Perhaps I may have an inclination to follow the example of a *brother hero*, who ran away from the field of battle, just as his comrades were advancing to

* 2 Cor. x. 4, 5.

† Εστιν οπου νικη μιν φερει βλασφημια, ηττα δὲ ωφελειαν.

charge the enemy; and, when called to an account for his behaviour, right worthily alledged, that his retreat * proceeded, not from any timidity of mind; no, but from a concern for the public good: "For," quoth he, "if they had knocked my brains out to-day, how should I have been able to fight for my country to-morrow?"

You smile, Theron, at my doughty warrior, and his sage maxim.—But, since you have glanced at a certain *modish* custom, give me leave very seriously to assure you, that, if the affair was to be determined by sword and pistol, I should reckon such a conduct, a resolute refusal at least, not at all unmanly, but the *truly* wise and gallant behaviour. For surely, it can never be an instance of wisdom, to hazard my life at the mere caprice of a turbulent ruffian, who is a stranger to all the principles of humanity and generosity, but a slave, an abandoned slave, to his own ungovernable passions.—Surely, it can never be an act of real bravery, to expose *my* person, because some fool-hardy practitioner in the fencing-school is desperate enough to risk *his*.—The gentleman, the true gentleman, should exert a becoming dignity of spirit, and scorn to set his welfare on a level with that of an inconsiderate and barbarous bully †.

Ther. But honour, my Aspasio, honour is at stake. Better to lose our life, than forfeit our reputation. Better to be in a grave, than to be the jest of every coffee-house, and perhaps pointed at, as we pass the streets, for mean-spirited; sneaking, or, as the gentlemen of the sword so *elegantly* speak, white-livered animals.

* *Retreat*—Bengelius thinks, there is such an air of self-adulation, and vain pretence, in the word used by the unclean spirit, Matt. xii. 44. Εἰς ἄβυσσον ἐκβλήσεται. Sic loquitur, quasi non ejectionem. Vide superbiā! He says not, I was cast out, but I came out. He could not brook the former expression. His pride was too great to confess the truth, or to "declare the thing as it is."

† Aspasio calls the person who gives the challenge, a *bully*: And such, notwithstanding all the maxims of fantastical and false honour, he will certainly be found, when tried at the bar of reason or justice; for, if the most impetuous, irrational, and brutal barbarity is allowed to constitute a bully, he has an indisputable title to the character, who, on account of a mere punctilio, or some slight affront, would destroy a life, which might be of service to *society*—might be a blessing to various *relatives*—and is intimately connected with a blissful or miserable *immortality*.

Asp.

Asp. Forfeit our reputation! Amongst whom, I beseech you?—A few rash and precipitate creatures; the pupils of La Mancha's knight; the sons of *chimera** and cruelty; who, by associating the notion of cowardice with the practice of forgiving injuries, have attempted to bring into disrepute the *most generous* act of the human mind; whose principles are, I say not, a departure from the precepts of religion, but a disgrace to reason, and the reproach of common sense; whose applause, therefore, is infamy, and their detraction the highest praise they can bestow.

From every judicious and worthy person, your conduct will be sure to gain approbation, and your character esteem. When Cæsar received a challenge from Anthony, to engage him in single combat, he very calmly answered the bearer of the message, *If Anthony is weary of life, tell him, there are other ways to death, besides the point of my sword.*—Who ever deemed this a mean-spirited or sneaking behaviour? All ages have admired it, as the resolution of a *discreet* and *gallant* man, who was sensible of his own importance, and knew how to treat the petulant and revengeful humour of a discontented adversary with its deserved contempt.

Barely to lose our life, is the smallest of those evils which attend this mischievous practice.—It is pregnant with a long, an almost endless train of disastrous consequences to parents, wives, children, friends, associates, and the community.—It is an infallible expedient, to be deprived of the favour of the infinite GOD, and to be excluded from the joys of his eternal kingdom.—It is the ready way, to become an object of abhorrence to the angels of light, and be made the laughing-stock of devils in their dungeons of † darkness.

* This kind of gentry are styled—in a Book, with which they have little or no acquaintance, but whose maxims will be had in reverence, when their names are lost in oblivion—*the sons of bluster, or the children of noise*, Jer. xlviii. 45.

† “Let me tell you with confidence,” (says an excellent person, addressing himself to one of these unhappy desperados), “that all duels, or single combats, are murderous; blanch them over (how you list) with names of honour, and honest pretences, their use is sinful, and their nature devilish.” See the Select Works

ness. *Shame, everlasting shame, shall be the reward of such gallantry, the promotion of such fools* *.

Ther. With regard to this point, I am entirely of your opinion, Aspasio, however I may differ in other particulars.

Asp. Say you so, Theron! Would you then tamely submit to affronts, insults, and assaults?

Ther. As to the trifling affronts of a peevish incontinent tongue, I would treat them with a superior scorn. When thus treated, they are sure to recoil, with the keenest edge, and severest weight, upon the impotent malice which offers them. The wretch should see, that I could pity his misery, and smile at his folly. —But with regard to assaults, especially those of a capital nature, the case is otherwise. Should any one offer violence to my person, it is at his peril. He would find, and perhaps to his smart,

*Et nos tela manu, ferrumque haud debile dextrâ
Spargimus, et nostro sequitur de vulnere sanguis †.*

Here the fundamental and everlasting law of *self-preservation* calls upon us to play the man: And I am sure, *Christianity* does not require us to yield our throats to the knife, or open our breasts to the dagger.

But to retire—to deliberate—to sit down—and indite a *formal* challenge—seems to me altogether as savage and iniquitous, as to assault on the highway.—

He that demands my money on the road, or extorts it by an incendiary letter, or decoys me into the snare by a forged and counterfeit note, is stigmatized for a villain; is abhorred by every person of integrity; and, when detected, is rewarded with a halter. Why should we reckon the headstrong bravo *less injurious*, who

of Bishop Hall, in one volume fol. pag. 326. ; where the reader will find a happy mixture of true *oratory*, and sound *divinity*; a rich vein of *fantasy*, and a sweet spirit of *piety*; contemplations upon the histories of scripture, (which I think are our prelate's master-piece), almost as *entertaining* and *instructive*, as the subjects illustrated are important and wonderful.—Notwithstanding a few stiff or antique phrases, I cannot but esteem the works of this author, among the most valuable compositions extant in our language.

* *Proy. iii. 35.*

† *VIRG.*

makes

makes his attempt upon my very life, and thirsts with insatiable fury for my blood?

Asp. He allows you a fair *chance*, it is said.

Ther. A chance! Of what?—Either of falling a sacrifice to his rage, or of imbruing my hands in his blood; which is neither more nor less, than reducing me to a necessity of launching into damnation myself, or of transmitting a fellow-creature to eternal vengeance.—And is *this* an extenuation? *This* a mitigating circumstance? It really proves the practice so inexcusably wicked, that nothing can be pleaded in its defence. The very argument, used to justify the horrid deed, inflames its guilt, and aggravates its malignity.

'Tis pity but the legislative authority would interpose, for the suppression of such a flagrant wrong to society, and such a notorious violation of our benign religion. Why should not the laws declare it *felony*, to make the first overture for a duel: since it is always more heinous, and frequently more pernicious; is always murder in the intention, and frequently issues in *double* destruction; the one, inflicted by the stab of violence; the other, executed by the sword of justice.

Might it not at least be branded with some mark of public infamy, or subjected to a severe *pecuniary mulct*? So that a gentleman of spirit and temper might have it in his power to return the compliment of a challenging letter with some such answer:

“ S I R,

“ However meanly you may think of *your* life, I set
 “ too high a value upon *mine*, to expose it as a mark
 “ for undisciplined and outrageous passions:—Neither
 “ have I so totally renounced all that is humane, bene-
 “ volent, or amiable, as to draw my sword for your
 “ destruction, because you have *FIRST* been overcome
 “ by precipitate and unreasonable resentment.—You
 “ have given me an opportunity of acting the gentle-
 “ man and the Christian. And this challenge I ac-
 “ cept, as a note under your hand for * five hundred
 “ pounds,

* Might not the refuser of a challenge be dignified with some honorary distinction, resembling the *civic crown* among the ancient Romans?

" pounds, which will very soon be demanded, accord-
 " ing to law, by, S I R, Your, &c."

Asp. But to resume the proper subject—the nature of *our* engagement; which I now recollect, and which was explained, when I ventured to give what you call the challenge.—As it is not my Theron, but the obstacles of his faith, and the enemies of his felicity, which I am to encounter, perhaps I shall have courage to stand my ground: And, instead of *violating* all the obligations of equity, honesty, and conscience, I shall certainly evidence my love to my friend, nay, possibly promote his truest good.

Ther. I don't see how this can be effected by your late attempt. You attempted to *run down* all works of righteousness, as absolutely unable to find acceptance with GOD, and equally insufficient to recommend us to his favour.—It is for the credit of these, which Aspasio has depreciated, that I enter the lists.

Asp. I attempted to prove, that no human works should pretend to the honour of justifying us, either in whole, or in part; because—this would be an usurpation of the REDEEMER's office—this would overthrow the gospel-method of justification, which is by *imputing righteousness without works**—this, instead of excluding, would introduce boasting, and oppose, if not defeat, the grand design of JEHOVAH in the salvation of sinners, which is, to display the infinite riches of his grace.

When any works are attended with *such* circumstances, I cannot but wonder to hear them called works of

Romans? Since, by his cool and temperate bravery, he saves one life from the sword, another from the halter.—Was some honorary distinction on the one hand, united to a pecuniary forfeiture on the other, I cannot but think, they would prove an effectual method to *check the progress* of this destructive evil. It would break the teeth of malice with her own weapons, and turn the artillery of revenge upon herself. Those detestable passions would be loath to indulge themselves in this horrid manner, if it was made the sure way to *ennoble and enrich* the object of their rage.—N. B. The *civic crown* was an ornament assigned to those soldiers, who had in battle rescued a fellow-citizen from impending death.

* Rom. iv. 6.

righteousness. I am at a loss to conceive, how they can themselves be acceptable; much more, how they can recommend a transgressor to the favour of GOD.—Nay, I hear our divine MASTER positively and peremptorily declaring, that they are, not good, but evil. *The world hateth me, because I testify of it, that the works thereof are evil**.

Ther. The world—that is, the Gentile world, or the wicked world; which was abandoned to licentiousness and gross immorality. Making no scruple to indulge lust or revenge; committing adultery or injustice, or whatever gratified a vicious inclination.

Asp. And can you think, that the SON of the most high GOD, should be sent from the heaven of heavens, only to tell people that revenge and adultery are evil? Or does the world hate a person, for inveighing against licentiousness and gross immorality? No, Theron: the works against which our LORD testified; the works which he censured as evil; were the *very best* deeds both of Jews and Gentiles. Those, for which they approved and valued themselves; in which they gloried, and on which they trusted. This testimony, bearing so hard upon all human excellency; affronted their pride, and inflamed their resentment; as it seems to have enkindled a little warmth in my friend's temper.

However, as you apprehend some injury done to the credit of human works, let us, as we lately promised, give the matter a fair hearing.—What is the standard, to which these works of righteousness must be conformed? and by which their sufficiency may be determined?

Ther. The *moral law*, doubtless; I know no other standard of righteousness, nor any other way of becoming righteous.

Asp. You will, I hope, ere long, be acquainted with another way. You will know, what that meaneth, which is spoken by the apostle; *With the heart man BELIEVETH UNTO RIGHTEOUSNESS*†.—At present, I agree to your proposal. We will join issue on this footing; and

* John vii. 7.

† Rom. x. 10.

try the merits of our cause, before the *tribunal* of the law. Yourself shall be the judge. I will only ask your opinion, and refer myself to your decision.—You see, I am soon weary of the military style. I had obtruded myself on a part, which I was not qualified to act; and now resume a more becoming character.

Ther. If you place me on the bench, I shall allow of no such digressions; but shall keep you close to the subject.

Asp. Has your Lordship then considered the nature of the divine law, and the extent of its obligations?

Ther. It obliges *all* persons, and comprizes the *whole* duty of mankind.—It forbids all immorality, and enjoins every virtue.—Are not these your sentiments?

Asp. They are, when somewhat enlarged.—The empire of the law, as *prohibitory* of evil, extends both to the outward and inward man. It takes cognizance of the actions. It judges every word. All the operations, and all the dispositions of the soul, come under its sacred jurisdiction.—It is indeed a discernor, not only of the working thoughts, but also of the dawning intentions; and arraigns them both at its awful bar. *It pierces even to the dividing-asunder of the soul and spirit**. Not the inmost recesses of the breast, are too deep for its penetration; nor all the artifices of the deceitful heart, too subtle for its detection.—Other laws forbid the unclean act; *this* condemns the wanton eye, and irregular desire. Other laws punish the injurious deed; *this* passes sentence on the unguarded sallies of passion, and the most secret emotions of resentment. So eminently true is that remark of the Psalmist, *Thy commandments are exceeding broad†*!—Tell me, now, Theron, has your obedience been commensurate with this extensive platform of duty?

Ther. If the law be so *very extensive*—

Asp. Nay, my friend, you cannot suspect, that I have stretched, to an undue extent, the obligations of the divine law: since this interpretation is established by an authority, *too great* to be controverted; *too clear* to be misunderstood; even by the authority of CHRIST

* Heb. iv. 12.

† Psal. cxix. 96.

himself. Whose sermon upon the mount, is a professed exposition of the commandments; and maintains, in the most explicit manner, all that I have advanced.—So that, if our LORD's exposition is just, it will be neither rash, nor uncharitable to say; there is not a man upon earth, but has broke them *all*.

Ther. Are we all idolaters then? All adulterers? All murderers? Shocking to imagine!

Asp. It is shocking, I confess.—But how much more shocking to true religion, and to common sense, if *such* delinquents expect justification by their own deeds?

Ther. This is no proof of your assertion, my good friend.

Asp. To be fond of gold; to be enamoured with the world; to love any creature more than the ever-blessed CREATOR; are instances of idolatry*, not quite so gross, but altogether as real, as to set up idols in our temples; or pay acts of adoration to senseless images. Have you always been free from this *apostacy* of the affections?

Our infallible TEACHER has informed us, that unreasonable anger, contemptuous language, and malevolent wishes†, are each a species of murder; and not many removes from the assassin's deadly stab. Have you been always meek, always benevolent, and never chargeable with this *mental homicide*?

We are farther assured, that the indulgence of inordinate desire is, in the impartial estimate of Heaven, as the commission of the impure deed‡. And evil concupiscence, of every kind, violates that sacred precept, *Thou shalt not covet*||. Has your will been invariably upright,

* Col. iii. 5. Phil. iii. 19. † Matt. v. 22. ‡ Matt. v. 28.

|| Rom. vii. 7.—Aspasio's observation brings to my remembrance a remarkable incident; which, as it is quite pertinent to our purpose, the reader will allow me to relate. It passed between a friend of mine, and a certain ingenious stranger, into whose company he happened to fall.—The gentleman was extolling, at a lavish rate, the virtue of *honesty*: what a dignity it imparted to our nature! How it recommended us to the supreme BEING! He confirmed all by a celebrated line from Mr. Pope,

An honest man's the noblest work of GOD.

Sir, replied my friend, however excellent the virtue of honesty may

try the merits of our cause, before the *tribunal* of the law. Yourself shall be the judge. I will only ask your opinion, and refer myself to your decision.—You see, I am soon weary of the military style. I had obtruded myself on a part, which I was not qualified to act; and now resume a more becoming character.

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An honest man's the noblest work of G O D.

Sir, replied my friend, however excellent the virtue of honesty may

upright; and warped with no irregular inclination? Are you wholly unpolluted with this *adultery of the heart*?

I wait not for a reply. I have often heard you *plead guilty to all*—yes, to all and every of these charges respectively.

Ther. Where, and when, Aspasio?

Asp. In the most venerable place, and on the most solemn occasion. And not you only, but a whole multitude of self-condemned criminals.—Our church, you know, has engraven the decalogue into her public service; and taught all her members to answer, after the repetition of each commandment; *LORD, have mercy upon us, and incline our hearts to keep this law.* Is there any sense in these words? Or have we any meaning, when we utter them? If we have, surely they must imply an acknowledgment of disobedience in *every* particular.—The criminal arraigned at the bar, never falls on his knees and craves forgiveness, till he either confesses or is convicted. This then must be the purport of our response “We are very guilty concerning this thing. And we humbly implore both pardoning mercy for the past, and strengthening grace for the future.”

may be, I fear, there are very few men in the world, that really possess it.—You surprise me! said the stranger.—Ignorant as I am of your character, Sir, I fancy, it would be no difficult matter, to prove even you a dishonest man.—I defy you.—Will you give me leave then, to ask you a question or two; and promise not to be offended?—Ask your questions, and welcome.—Have you never met with an opportunity of getting gain by some *unfair* means?—The gentleman paused.—I don't ask, whether you made *use of*, but whether you have *met* with such opportunity? I for my part, have; and, I believe, every body else has.—Very probably I may.—How did you feel your mind affected, on such an occasion? Had you *no* secret desire, not the *least* inclination, to seize the advantage which offered? Tell me, without any evasion, and consistently with the character you admire?—I must acknowledge, I have not always been absolutely free from every irregular *inclination*, but—Hold, Sir; none of your *salvos*. You have confessed enough. If you had the desire, though you never proceeded to the action, this *shews* you was dishonest in *heart*. This is what the scripture calls *concupiscence*. It defiles the soul. It is a breach of that law, which requireth *truth in the inner parts*. And, unless you are pardoned through the blood of CHRIST, will be a just ground of your condemnation, *when G.O.D. shall judge the secrets of men*.

Give

Give me leave to urge my question a little farther.—Is there a *single day*, in which you have not transgressed, some way or other, this sacred rule?

Ther. If the law of GOD will dispense with no deviation, not even in the first starts of thought—but surely to affirm this, is to extend the law beyond all reasonable bounds. The motions of evil desire, *if indulged*, are undoubtedly criminal. But are they also, *when restrained*, breaches of duty? I should rather imagine, that such temptations are thrown in our way, for the trial of our obedience. Which, had they no power over our affections, would not be trials; and, when they are resolutely withstood, cannot be faults.

Asp. What was the judgment of our reformers? And what is the voice of our church? We may find both in the ninth article. “Although there is no condemnation for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.” It is not said, concupiscence hath *then only* the nature of sin when it is ripened into action; but *of itself*, and before it breaks out into the commission of iniquity. *Of itself* it is contrary to the pure nature, and therefore cannot but be condemned by the perfect law of GOD.

Ther. This I can truly plead in my own behalf; that it has not been customary with me to offend; at least not *presumptuously*, or of deliberate wickedness.

Asp. My dear Theron, do not offer to *palliate* your guilt. Such an opiate may stupify, but will not cure: or rather, like opiates ill prepared, it will intoxicate the mind, and counteract the operation of every healing medicine.—Besides, it is not only pernicious, but false and unreasonable. You know the use of that *solar microscope*, and are able to inform me of its effects.

Ther. I ought to be pretty well acquainted with these experiments; since it has long been my favourite diversion, to employ a few spare hours in such agreeable speculations.

Asp. You have seen the body of an insect, accommodated to the surprising instrument. When, in this situation, the animal was pricked by a very fine needle; your eye, your naked eye, just perceived the *puncture*; and

and discovered, perhaps, a *speck* of 'moisture oozing from the orifice. But, in what manner were they represented, by the magnifying instrument?

Ther. The puncture was widened into a frightful *gash*. The speck of moisture swelled into a copious stream; and flowed, like a *torrent*, from the gaping wound. An ox, under the sacrificing knife, scarce looks more bulky, or bleeds more largely.

Asp. Don't you apprehend my design?—If *we*, short-sighted mortals, and almost blinded with self-love; if *we* cannot but be sensible of our faults; how flagrant must they appear, in what enormous magnitudes, and with what aggravating circumstances, to an eye perfectly pure, and infinitely penetrating?

Instead of attempting to extenuate our offences, let us make some such improving reflections.—“ If this
“ holy law, which prohibits the minutest failure, form
“ the indictment; if this all-discerning GOD, who
“ sifts our conduct even to the smallest defect, be the
“ judge; and our personal goodness, which abounds
“ with imperfections, the plea; what can we expect, at
“ the decisive hour, when the LORD shall lay judg-
“ ment to the line, and righteousness to the plummet*?—
“ Surely, this consideration should incline us, to adopt
“ the wise and ardent wish of the apostle; *that we*
“ *may now, in this our duty, win CHRIST; and, at*
“ *the last tremendous audit, be found in him; not hav-*
“ *ing our own righteousness, which is of the law, for the*
“ *foundation of our hopes, but the righteousness which is*
“ *of GOD, by faith in JESUS CHRIST†.*”

Consider the law in its nobler capacity, as *enjoining* whatever is excellent.—Can you hope, Theron, to be justified by it, if you fall short of its demands, not barely in a few instances, but in *every* action of your life, and *every* temper of your heart?

Ther. Such a hope, cherished amidst such circumstances, would be fallacious and absurd.—But I trust, I am not so very faulty, or rather so entirely abandoned, as your interrogatory supposes.

Asp. Have you duly examined the *spirituality* of the

* *Isai.* xxviii. 17.

† *Phil.* iii. 8, 9.

divine law?—It is styled, an incorruptible picture of the high and holy ONE, that inhabiteth eternity. It is, doubtless, a copy of his absolute rectitude and supreme perfection. It is a bright representation of his *most pure* nature, and a beautiful delineation of his *most holy* will.—It not only prescribes the external duties of righteousness and holiness, but calls for the most upright imaginations and devout affections.—Nay, it insists upon the exercise of every virtue, and that in the *highest* degree. Love to GOD, without the least lukewarmness; and love to our neighbour, without any unkindness; a sanctity of desire, that knows no stain; and an integrity of behaviour, that includes whatever is *holy, just, and good*.—In short; it requires us to be perfect, *even as our FATHER which is in heaven is perfect* *.

Do any of your actions come up to this exalted standard? Are any of your graces thus refined?

Ther. Am I then absolutely *an insolvent* before the great LORD of the universe? Have I no lamb in my fold, that is without a blemish? Nothing in my life, nothing in my heart, but what is defective and defiled?

Asp. Indeed, my friend, this is not *your* condition alone, but the condition of the most irreproachable person on earth. There is *none* perfect, in any character, or in any work, no not one. None that obeys the di-

* Matt. v. 48. Our LORD, having explained several commandments of the law, sums up the whole, and gives us the spirit of all, in this most refined precept; *Be ye perfect, even, &c.* If the reader pleases to take this passage into consideration, he will have a more satisfactory answer to Theron's objection, concerning the *first* motions of evil desire; more satisfactory, I mean, than was suggested in the preceding pages. There, the reply turned upon human testimony; here, it rests upon divine authority.

I hope, the candid reader will, on other occasions, remember this observation. And if, at any time, the *strangest* reasons are not immediately assigned; let him suppose it possible, that they are omitted in one place, only to be introduced and urged, perhaps with greater advantage, in another.

Pleraque differet, & presens in tempus omittet.

HOR.

vine law, invariably and completely. And, before the tribunal of GOD, nothing passes for righteousness, but a complete and absolute obedience.

Cast your eye upon the names, which are subjoined to those beautiful *prints*. How elegant is the engraving! How accurate are the letters! The strokes most delicately fine! Their shape most exactly true!—Let me ask you to transcribe them with your pen; and make the copy equal to the original. Preserve all the noble boldness of the Roman stamp, and all the graceful softness of the Italian touch.—What? Could you not execute this task, even in your present unimpaired health, and with the exertion of all your skill? How miserably then must you fall short, if your eyes were *dim* with age; if your hands shook with a *paralytic* disorder; and your understanding was oppressed with a *lethargic* dulness?—Such is really the case with regard to all the children of men. Our nature is depraved; our moral abilities are enervated; and our intellectual faculties clouded. And can we, in such a state of impotence, transcribe that sacred system, which is the very image of GOD—transcribe it into our tempers, and render it legible in our lives, without diminishing one jot or tittle of its perfect purity.

Ther. Though I fall short, there are Christians of a much higher class. Christians, I don't doubt, who have these laws written on their hearts; all whose tempers are cast into this heavenly mould. Nor am I myself without hopes of making *more considerable* advances in holiness.

Asp. May your hopes be quickened into vigorous endeavours! And your endeavours be crowned with abundant success!—What you suppose, concerning very eminent Christians, I cannot wholly admit, neither do I wholly deny. They may have all their tempers cast into the heavenly mould: but then, they are conformed to the sacred pattern, only *in part*. There is a resemblance; yet not such as that clear and steady mirror (pointing to a fine glass over the chimney-piece) exhibits; but such as some turbulent and muddy stream reflects.—If the breasts of these eminent Christians were
formed

formed on the model of Drusus's * house, I verily think, you would have a lower opinion of their acquisitions in virtue.

David, whom GOD himself dignifies with the most exalted of all characters, and styles *a man after his own heart*†; who, to a most inflamed love, added a most accurate knowledge of the divine testimonies; was deeply sensible of the truth I would inculcate. After an attentive contemplation of the sublimity, the extent, the sanctity of those heavenly institutes, he breaks out into this humbling exclamation; “*Who can tell, how oft he offendeth*‡? Was the most vigilant conduct, or, the most purified soul, examined by this consummate rule, innumerable would be found the slips of the former, and glaring would the failures of the latter appear.”

Ther. I cannot see the reason for *degrading* human nature, to such an extravagant degree, and ranking human works among the refuse of things.

Asp. Do you ask the reason of this remonstrance?—It is to preserve us from the mischievous error of the Pharisee. Who, measuring himself, not by the *true, sublime, and extensive* sense of the law; but by a false, debased, and mutilated interpretation; became haughty in his own conceit, and therefore abominable in the sight of GOD.—Hear him trumpeting his own praise; *I am no extortioner, no adulterer*||. This, the poor vain creature fancied, was a sufficient obedience paid to the *second table*. See him still strutting in his own imaginary plumes§. *I fast twice in the week; I give tythes*
of

* When Drusus, a noble Roman, was deliberating upon a model for his new house, the architect offered to build it in such a taste, that no eye should overlook any of his rooms.—“You quite mistake my inclination, said Drusus. I am for the very reverse of your plan. I would have my house so contrived, that every passenger may see whatever is transacted within.”

† For the propriety of this character, and its correspondence with the person, let me refer the reader to a note, in *Dialogue I.* p. 20, 21.

‡ Psal. xix. 12.

|| Luke xviii. 11.

§ This seems to give the genuine signification of το υψηλον εν ενδοχωροις, Luke xvi. 15. Not that which is highly esteemed,

of all that I possess *. This, he foolishly imagined, was a due compliance with the injunctions of the *first* table.—The young ruler, was evidently under the same delusion, when he had the assurance to declare; *all these things*, which are prescribed by the divine law, *have I kept from my youth up* †.

A more pestilent opinion, it is scarce possible for the mind of man to entertain. Nor can any thing appear more egregiously mistaken. If we consider the *vast* comprehensive scope of the sacred precepts. That they require an *exact* conformity, in every particular, and every punctilio. That they require the utmost perfection of every duty, and forbid the least degree of every sin.

Ther. Remember, Aspasio, what the apostle has declared; *Not the hearers, but the doers of the law, shall be justified.* The *doers of the law*; this shews the possibility of performing its precepts. *Shall be justified*; this proves, that justification is by obedience. This one sentence seems to demolish, whatever you have been building on the subject.

Asp. It is strange to observe, that some eminent commentators have agreed with Theron, in giving the

ἐνδοξον, ἐνδοξον. The proposition, taken in this sense, is neither necessarily nor universally true. The meekness of Moses, the fortitude of Joshua, the wisdom of Solomon, were highly esteemed among those very men, to whom our LORD addressed his discourse. Yet none can suppose, that the endowments of those illustrious personages, were *an abomination in the sight of GOD*.—Whereas, whatever is *high and lifted up*, haughty and conceited: every sentiment of self-admiration, and all the fruits which spring from that bitter root; these are *certainly and invariably* objects of the divine abhorrence.

I think, therefore, the sentence should be translated, *That which is vain and assuming*; not among, but *in men*, in their spirit and temper. This interpretation is most suitable, not only to fact in general, but to the import of this word in particular. See Rom. xi. 20. Where it occurs in a similar acceptation, μη υψιλοφροσιν. *Be not high-minded*.—It seems also best to quadrate with the tenour of our SAVIOUR's reproof; *Ye are they that justify yourselves before men*, but all such arrogant attempts, and every such elated air (which constitute the το υψιλον) the most holy GOD beholds with detestation.

* Luke xviii. 12.

† Matt. xix. 20.

same inconsistent and uncomfortable turn to the apostle's expression; gravely telling us, that "the doers of the law, who steadily and uniformly, in the tenour of their lives, act agreeably to its precepts, they, and they only, shall be justified in the day of final audit and account."

This I call *inconsistent*; because it is diametrically opposite to St. Paul's assertion, *By the works of the law, shall no man living be justified: Uncomfortable*; because, if this was the method of justification, it would shut the door of hope on all mankind.—Whereas the scope of the apostle is, not simply to shew, in what manner sinners are justified before G O D, but what is requisite to their justification, according to the tenour of the divine law, which demands, not any performance, but a complete obedience; discharged with all the heart, and all the strength; without any deficiency in action, or any irregularity of inclination. *Such* obedience, if any man produces, he shall be accounted just even by the sentence of the law.—But when did the sun behold such a person? or what annals have recorded such a character?

Ther. Is there nothing valuable then in regularity of conduct, and integrity of heart? Nothing valuable in our acts of charity, and habits of virtue?

Asp. From our *fellow-creatures* they stand intitled to respect, imitation, and gratitude: But before *infinite* perfection, they must drop their claim, and lie prostrate in the dust, imploring forgiveness, not challenging a reward. We all discern a beauty and a twinkling lustre in the stars, when viewed under the shades of night. But, when the magnificent source of day arises, their beauty vanishes, their lustre is darkness. *Such* are human accomplishments, when compared with the perfect law, or beheld by the piercing eye, of the supremely glorious G O D.

Ther. Methinks, this notion confounds the difference of good and evil; and, by rendering all our actions *blameable*, would render them all *alike*. This is leveling with a witness!

Asp. It renders them all equally incapable of recommending us to our Maker. It says, and so does the

tenour of the law, and so does the wisdom of GOD, *I will declare thy righteousness and thy works; that, in the grand article of justification, they shall not profit thee* *. For this purpose, nothing is good, nothing effectual, but the actions of one man, that is CHRIST.

All that we perform, however *specious* it may seem, is very *far short* of our elevated rule. Therefore, cannot procure the divine favour, or intitle us to the kingdom of heaven.—Nay, if GOD should enter into judgment with us, on the foot of our own performances; He would discover such defects, even in the *choicest* instances of our obedience, as must render them matter of condemnation †, not meritorious of applause.

Be pleased to observe this pen-knife—What can be more exquisitely keen, than the edge; or more nicely polished, than the blade? But, how do they appear, when beheld through one of those microscopes?

Ther. The edge less sharp than the woodman's ax, or rather more blunt than his iron wedge. The polish resembles a mass of *coarse* metal, rudely hammered on the anvil.

Asp. How very delicate is the cambric, which forms your ruffles; and gives such an ornamental air to your whole dress! Nothing can be finer, than the threads; or more exact, than the texture. But what is their appearance in a microscopic view?

Ther. You would take the fine threads for hempen cords; and would almost be positive, that they had been *wattled* together, by the clumsy hands of the hurdle-maker; rather than curiously wove, in the artist's loom.

Asp. That lovely piece of enamel, which makes a part of your lady's penfile equipage, quite charms the

* Isai. lvii. 12.

† To this assertion St. Cyril, in concert with several other fathers, bears a very express testimony: *Αὐτο ημων η το ορθως ερταται δοκν, μουφας η αλλας αποειχεν αν ε τι πρ περιελαζονεν τε η βουανζοιλος οισ.* “Even those of our actions, which seem to be performed in a right manner, could not escape censure and blame, if GOD should but slightly examine, and bring them to the test.”

spectator, with the justness of its figure, and the radiancy of its colours. But—

Ther. Under the scrutiny of this searching instrument, it loses all its elegance; and instead of winning our admiration, provokes our contempt. It looks like a heap of mortar, *plastered* on by the mason's trowel.

Asp. You see then, Theron, what gross indelicacies, what bungling inequalities, this supplementary aid to our sight discovers, even in the *most finished* works of human art. So, and abundantly more, does the immaculate purity of GOD, discern imperfections in our most upright deeds, and most guarded hours.

Therefore, though the apostle could confidently declare, *I know nothing by myself*; I am not conscious of any remissness, or any unfaithfulness, in the discharge of my office. *Yet I am not*, he adds, *thereby justified**; for the LORD is greater than my conscience, and may espy many a failure, where I myself can see nothing faulty.

I said *immaculate*; and I ought to have said more. Angels, and the spirits of just men made perfect, are endowed with immaculate, but the LORD JEHOVAH is possessed of *infinite* purity.—Have you considered this attribute of the GOD-HEAD, Theron?

Ther. I have; and not without amazement at the charming, the awful descriptions of it, which occur in the sacred writings.—GOD is not only holy, but, as the lawgiver of the Jews very sublimely expresses himself, *glorious in holiness*†. The sacred penmen, treating of this illustrious perfection, seem to labour the important point. They indulge the loftiest flights of imagination; they employ the boldest figures of speech; and add the most glowing colours of eloquence; not without frequent acknowledgments, that all the force of language, is abundantly too *feeble*, for the unnutterable subject.

One of the prophets, addressing the KING eternal, immortal, invisible, breaks out into this extatic exclamation; O LORD, my GOD, my HOLY ONE, *Thou art of purer eyes, than* (to allow, shall I say?

* 1 Cor. iv. 4.

† Exod. xv. 11.

This is an ascription of praise, unspeakably too mean for thy surpassing excellency. Thou art of purer eyes, than) *to look upon evil, and canst not behold iniquity* †.—Another, wrapt into a prophetic vision, sees the seraphim veiling their faces, in token of profound humiliation; hears those sons of ardour and love, crying, in loud responsive strains; *Holy, holy, holy is the LORD GOD of Sabaoth* *. So transcendently holy, says another

† Hab. i. 13.

* Isai. vi. 3. The poets, and writers of a bold imagination, are particularly fond of *machinery*; of introducing celestial beings, in order to give some peculiar dignity to their plan, or some additional strength to their sentiments. With inimitable propriety and emphasis, is this species of fine writing used in scripture; especially in the passage quoted above.

Let us consider—The *principal* object. *I saw the LORD*; the supreme Judge, and the everlasting King; manifesting himself to the eye of my mind, in a form consummately venerable, yet emblematical of his future incarnation.—*Sitting upon a throne*; expressive of that sovereign power, which ruleth over all, and prefigurative of that august tribunal, from which he will pronounce the irreversible sentence.—The throne was *high and lifted up*; like those divine perfections, which are too high for human comprehension, and are exalted above all blessing and praise.—*His train*, or the skirts of his robe, *filled the temple*. They extended themselves through all the sacred edifice, representing those dispensations of mercy and judgment, of truth and equity, which pervade heaven and earth; which take their course through time, and will be prolonged to eternity.

Let us observe the *inferior personages*. These are the *seraphim*; pure and active spirits; likened by the Psalmist to flames of fire; styled by the apostle dominions and principalities of heaven; who excel in strength and wisdom, in every great and shining accomplishment.—Their *attitude*. They wait around the KING immortal, seated on his throne: they are in the highest elevations of honour, yet at the footstool of JEHOVAH. They *stand*; are in a posture of service; with their wings outstretched, ready to fly at the first signal. It is not said, with their eyes reverently cast down, but with their *faces covered*, to denote the *deepest* self-abasement; like creatures, that are conscious and ashamed of their own meanness, or else overcome with the insupportable glories, which beam from uncreated majesty.—Their *action*. They celebrate, not in cold conversation, but with rapturous songs; not with single voices, but in a grand choir, (וְשֵׁרָפִים מְרַנְּנִים, see Psal. lxxxvii. 5, 6.); the most amiable yet tremendous sanctity of the LORD Almighty.—Their *speech*. Though impressed and penetrated with the prodigious theme, they attempt not to describe it: Impracticable that, even by the tongues of angels! They express themselves, therefore, in the language of profound

other devout worshipper, is the everlasting GOD, that all created glory is totally eclipsed in his presence. *He looketh to the moon, and it shineth not : yea, the stars are not pure in his sight **. And his very angels, those refined and exalted intelligences, *He chargeth with folly †*.

Asp. Very majestic descriptions!—And pray let us observe the impressions, which such beamings of the divine effulgence made upon the saints of old.—Moses, drawing near the cloudy pavilion, the presence-chamber of the HOLY ONE of Israel, says, with emotions of uncommon dread ; *I exceedingly fear and quake ‡* !—When Job is favoured with some peculiar manifestations of the omnipotent GOD, see his posture ! Hear his words ! *I abhor myself, and repent in dust and ashes ||*. How strong is the language ! How

profound adoration ; in repeated, in reiterated acclamations to the ineffable attribute ; *Holy ! Holy ! Holy !*—The effects of the vision. The posts of the door shake at the voice : the ponderous and magnificent pillars of brass (see 2 Chron. iii. 17.) tremble like a leaf.

—————*While clouds begin
To darken all the dome, and smoke to roll
In dusky wreaths, the sign of wrath awak'd.*

The spacious and beautiful house, mourning as it were under the marks of divine indignation, joins with the trembling columns, and adoring seraphs, to tell the thoughtless world, *What a fearful thing it is, to fall into the hands of the living GOD !*—The prophet himself is struck with astonishment ; is overwhelmed with awe ; and cries out, “ as a woman in her pangs.” —Can any thing be more enlivened and alarming ? more delicately or more sublimely imaged ?

If I shall not trespass upon the reader's patience, I would beg leave to add a remark concerning the word *sabaoth* ; which, though a Hebrew expression, is retained in that admirable hymn, intitled *Te Deum*, and which some people, I am inclined to believe, inadvertently confound with *sabbath*.—The latter signifies the rest of the seventh day, and in this connection yields a sense, not very apposite, and comparatively mean : Whereas the former denotes *armies* or *hosts*, and furnishes us with an image, truly grand and majestic ; worthy to be admitted into the songs of seraphs.—It glorifies GOD, as the great, universal, uncontrollable SOVEREIGN ; who exercises a *supreme dominion* over all the orders of being, from the loftiest archangel that shines in heaven, to the lowest reptile that crawls in dust ; who says to a legion of cherubs, *Go* ; and they go : —to a swarm of insects, *Come* ; and they come : —to any, to every creature, *Do this* ; and they do it. See Matt. viii. 9.

* Job. xxv. 5. † Job. iv. 18. ‡ Heb. xii. 21. || Job. xlii. 6.

deep

deep the abasement ! When Isaiah saw the incomprehensible JEHOVAH, sitting upon his throne ; and the princes of heaven adoring at his footstool ; seized with a pang of reverential fear, he cried out ; *Woe is me ! I am undone ! For I am a man of unclean lips § !* When Ezekiel beheld an emblematical representation of HIM, who dwelleth in light inaccessible : when the ANCIENT of days, veiled under a human shape, appeared to Daniel : though one was a devout priest, and each was an eminent prophet ; yet, overwhelmed with a mixture of veneration and terror, they both *fell down at his feet as dead †*. And this, not before a full display, but only before a *glimpse* of the GOD-HEAD. Which, though partial and transient, was too dazzlingly bright, for an eye of flesh to bear.

O my friend ! my Theron ! what figure must *our* mean performances, *our* low attainments make, before this immensely glorious GOD ?—Let us examine the behaviour and spirit of Job, a little more particularly. He is one of your favourite examples ; and indeed very deservedly. For, in piety, he had no superior, and no equal ; *there was none like him in the earth*. Yet, when he has to do with the MAKER of all things, and the JUDGE of all men, he pours out his abashed soul in these very remarkable professions : *If I justify myself, my own mouth shall condemn me : If I say I am perfect, it shall also prove me perverse **.—He declares yet farther ; *If I wash myself in snow-water, and make my hands never so clean, yet shalt thou, O righteous and eternal GOD, plunge me in the ditch ; manifest me, notwithstanding all this care and circumspection, to be a guilty and a filthy creature ; yea, so very guilty and filthy, that my own clothes, were they sensible of the pollution, could not but abhor me*.

This he confesses, not because he was conscious to himself of any immorality ; but because his mind was filled with the most affecting sense of GOD's inconceivable holiness, and infinite glory. For, adds the venerable sufferer, *He is not a man as I am ; but a*

§ Isai. vi. 5.

† Ezek. i. 28. Dan. x. 9, 9.

* See Job ix. 20, 21.—30, 31, 32.

BEING of such extensive knowledge, that no individual thing can escape his discernment; of such exalted purity, that every spot of defilement is loathsome in his sight. For which reason, it is absolutely impossible, *that I should answer him*, with reference to my own personal righteousness: *or that we should come together in judgment*, on any such footing, without confusion to myself, and ruin to my cause.

To all this he subjoins, what is still more memorable and exemplary: *Though I were perfect, yet would I not know my soul, I would despise my life.*—He supposes himself in a higher state, than your most advanced Christian; though I were *perfect*. Yet, even in such a state, were it attainable and attained, *I would not know my soul*; not dwell upon, not plead, no, not so much as cherish a thought of, my own accomplishments and acquirements. In the important business of justification, they should stand for cyphers; they should be thrown into shades; they should entirely disappear.—Nay more; *I would despise my life*; my life, with all its most shining actions and most distinguished virtues, should be reckoned insignificant and despicable. Just as *insignificant and despicable*, with respect to this great transaction, as a wandering spark would be, if appointed to diffuse day amidst the darkness of night, or to produce spring amidst the depths of winter.

Ther. These are alarming hints, Aspasio, I must confess.—A law, which condemns all vain imaginations, and every irregular desire! Which requires an *exact and universal* obedience, both in heart and life!—A GOD of such majesty, purity, and glory; that men of the most approved integrity, are overwhelmed with *confusion*, in his presence!—I shall consider them at my leisure, with the attention they deserve.—At present, I believe, opportunity is giving us the slip. Yonder coach seems to be moving this way, and the lively looks like Philander's.

Aspasio, desirous to fix these convictions—which are of the utmost consequence to our faith and salvation—very desirous to fix them on his friend's mind, replied.

Assp. As your visitants are at a distance, give me leave to observe; that the wisest of men, attending to the

the *first* of these particulars *, has poured contempt upon all human excellency ; *There is not a just man upon earth, that doeth good, and sinneth not* †.—The apostle of CHRIST takes shame to himself, on the same account ; and teaches all mankind to strike the fail of self-conceit ; *in many things we offend all* ‡. David, considering the *latter* of these points §, prays with the utmost earnestness ; *Enter not into judgment with thy servant, O LORD!* and assigns this humbling reason for his petition ; *for, in thy sight shall no man living be justified* §. This induced Nehemiah, who had been so nobly zealous for the honour of his GOD, not to confide in his own valuable services, but make application to forgiving goodness. *Spare me, O LORD, according to thy great mercy* ¶.

Had I set before you the example of the poor *publican*, who smote upon his breast ; durst not lift up his eyes to heaven ; but cried from the bottom of a polluted heart, *GOD be merciful to me a sinner* ** ! Self-love, might possibly have whispered ; “ Surely, I am “ not be ranked with that abominable wretch. I “ stand upon some better footing, than such an infamous offender.”—With respect to the enjoyment of eternal life, we stand upon no better, upon no other. And when *low* as that obnoxious despised creature, we are upon the very same ground with the most *exalted* saints. They all appear before the MAJESTY of HEAVEN, in the same attitude of unfeigned humiliation, and with the same acknowledgments of utter unworthiness.—For, it is a certain truth, and admits of *no* exception ; that, to justify sinners, is not the privilege of human obedience, but the sole prerogative of *the LORD our Righteousness*.

Ther. Is not the practice of Hezekiah an exception to your rule ? These, if I recollect aright, are the words of that holy king ; *I beseech Thee, O LORD, remember how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in thy sight* †.

* The perfection of the divine law.

† Eccles. vii. 20.

‡ James iii. 2.

§ The purity of the divine Majesty.

§ Psal. cxliii. 2.

¶ Neh. xiii. 22.

** Luke xviii. 13.

‡ 2 Kings xx. 3.

You see, he puts the issue of his trial before the everlasting GOD upon his own integrity and his own obedience.

Asp. These are his words, but they are not used with *this* view. He humbly represents before the great SOVEREIGN of the world, how beneficial his former life *had been*, and how serviceable his prolonged life *might be*, to the best interests of the Jewish nation. He appeals to his obedience, not that he may establish his hope of eternal happiness in heaven; but that he may obtain a reprieve from the grave, and a lengthening of his tranquillity on earth.—Neither is this obedience gloried in, by way of merit; but only pleaded, by way of argument: as though he had said; “*Remember, gracious GOD, how I have exerted my royal authority, to suppress idolatry, to extirpate vice, and to promote thy true religion. Consider, how greatly thy people stand in need of such a vigilant and zealous governor; and to what a miserable condition both church and state may be reduced, if thou takest away thy servant by this threatened but untimely stroke. And, for the welfare of Judah, for the honour of thy name, for the support of thy own worship, O spare me a little!*”

Aspasio paused; expecting a reply.—As Theron continued silent and musing, Aspasio, with a smile of benevolence, proceeded.—Come, my Theron; why so deep in thought? Have you any objection to the evidences I have produced?—They are some of the most dignified characters, and illustrious personages, that could be selected from all ages. Kings, princes, and patriots! priests, saints, and martyrs! Should these be deemed insufficient, I can exhibit a larger and nobler cloud of witnesses—*larger*, for they are a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues—*nobler*, for they stand before the throne, and before the LAMB, clothed with white robes, and palms in their hands.—Ask those shining armies, who they are, and whence they came? Their answer is comprised in one of my favourite portions of scripture: one of those delightful texts, from which I hope to derive consolation even in my last moments. For which reason, you will allow me to repeat it, though it may perhaps be men-

tioned in a former conversation. *We are they, who came out of great tribulation; and have washed our robes, and made them white in the blood of the LAMB: therefore are we before the throne* *.

Some of them laid down their lives for the sake of CHRIST; many of them were eminent for works of righteousness; all of them were endued with real holiness. Yet, none of these qualifications constituted their *passport* into the regions of endless felicity. They had *washed their robes*; had fled to the atonement, and pleaded the merits of JESUS their SAVIOUR.—Hereby they had *made them white*; this was the cause of their acquittance from guilt, and their complete justification.—And *therefore*, on this account, their persons were accepted; they were presented without spot before the throne; and admitted to that fulness of joy, which is at GOD's right hand for evermore.

Ther. I have no objection to your witnesses. But, methinks, your doctrine is *strangely debasing* to human nature.

Asp. A sign, Theron, that it is agreeable to the spirit and intention of the *gospel*. Which is calculated, as the eloquent Isaiah foretold, to humble the sinner, and exalt the SAVIOUR †; *The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the LORD alone shall be exalted in that day* †: “Man, though naturally vain, shall be made
“ sensible of his numberless offences; shall acknow-
“ ledge the defects which attend his highest attain-
“ ments; shall confess the impossibility of being jus-
“ tified by the deeds of the law; and place all his hope
“ upon the propitiatory death, and meritorious obe-
“ dience, of the LORD JESUS CHRIST.

* Rev. vii. 14, 15.

† This corresponds with a very valuable maxim, which an eminent divine once recommended to his people, as a touch-stone to distinguish *evangelical* truth.—That doctrine, he said, which tends

To humble the sinner;

To exalt the SAVIOUR;

To promote holiness;

That doctrine, which tends to accomplish all these designs, you may embrace as sound. That which is defective in its influence on any one of them, you should reject as corrupt.

† *Isai. ii. 11.*

DIALOGUE

DIALOGUE IX.

THERON, impressed with the last conversation, was very desirous to resume the subject, and renew the important debate. With this view, he conducted his friend into a retirement, commodious for the purpose.

They enter a spacious *lawn*, which lay opposite to the house, and opened itself in the form of an expanded fan. The mounds, on either side, were dressed in verdure; and ran out in a slanting direction. The whole, to an eye placed at a distance, bore the resemblance of a magnificent *vista*; contracting, by slow degrees, its dimensions; and lessening, at last, into a point. Which, the regular and graceful seat, with all imaginable dignity, supplied.

Nature had sunk the lawn into a gentle *declivity*. On whose ample sides, were oxen browsing, and lambs frisking. The lusty droves lowed, as they passed; and the thriving flocks bleated welcome music in their master's ear.—Along the midst of this verdant slope, was stretched a spacious and extensive *walk*; which, coated with gravel, and fenced with palliades, looked like a plain stripe of brown, intersecting a carpet of the brightest green.—At the bottom, two handsome *canals*, copiously stocked with fish, sometimes floated to the breeze; sometimes stood unmoved “pure as the expanse of heaven.” The waters, beheld from every room in the house, had a fine effect upon the sight; not without a refreshing influence on the imagination.—At the extremity of one, was planted a stately *colonnade*. The roof, elevated on pillars of the *Ionic* order; the area-slatted with stones, neatly ranged in the diamond-fashion. Several forest-chairs accommodated the anglers with a seat, while the bending dome supplied them with a shade.

Corresponding, and on the margin of the other canal, was erected a *summer-house* of a very singular kind.—The lower part had an opening towards the north: it was cool; it was gloomy; and had never seen the sun. It carried the romantic air of a *grotto*, or rather

the pensive appearance of a *hermit's cell*. The outside was coarse and rugged with protuberant stones. Partly overspread with ivy, partly covered with moss, it seemed to be the work of ancient years. You descend by steps of turf, and are obliged to stoop as you pass the door. A scanty iron grate, with certain narrow slits in the wall, transmit a glimmering light, just sufficient to discover the inner structure; which appears like one continued piece of rock-work; a cavern cut from the surrounding quarry.—*Above*, hung an irregular arch, with an aspect that seemed to presage a fall, and more than seemed to alarm the stranger. *Below*, lay a paving of homely pebbles; in some places a little furrowed, as though it had been worn by the frequent tread of solitary feet. *All around*, were rusticity and solemnity; solemnity, never more visibly seen than through a gloom.—The furniture of the same *grotesque* fashion with the apartment; a bench hewed, you would suspect, by nature's chizel, out of the solid stone; a sort of couch, composed of swelling moss, and small fibrous roots.—From one corner, trickled a pure spring, which crept, with a bubbling moan, along the channeled floor, till its current was collected into a basin, rudely scooped from the ground. On the edge of this little receptacle, lay chained a rusty bowl, and over it stood an antique worm-eaten table.—On the least obscure part of the wall, you discern, *dimly* discern, a parchment-scroll, inscribed with that sage, but mortifying admonition, VANITY OF VANITIES! ALL IS VANITY!

Over this recess, so pleasingly horrid, and adapted to solemn musings, arose an open and airy *belvidere*. You ascend by winding stairs, and, coming from the *uncouth* abode below, are sweetly surprised with an *elegant* hexagon:—The cieling lofty, and decorated with the softest, richest, almost flowing fret-work. The wainscot, in large pannels of oak, retained its native auburn; so beautifully plain, that, like an amiable countenance, it would have been disfigured, rather than improved, by the most costly paint. On this were disposed, in gilded frames, and to great advantage, a variety of entertaining *landscapes*. But none surpassed, none equalled,

equalled, all were a foil to, the noble lovely views, which the windows commanded.—The chimney-piece, of white shining marble, streaked with veins of vivid red. Over it was carved a fine festoon of artificial, in it was ranged a choice collection of natural flowers.—On a table of glossy walnut lay a portable telescope, attended with Thomson's Seasons, and *Vanierii Pradium Rusticum* *.

The whole was fitted up in the highest taste, and furnished with every pleasurable ornament; on purpose to harmonize with that *lavish gaiety*, which seemed to smile over all the face of nature; on purpose to correspond with that *vernal delight*, which came breathing on the wings of every fragrant gale; I may add, on purpose to remind the beholder of those *immortal mansions*, which are decorated with images infinitely more splendid, with objects unspeakably more glorious; where holy beings will spend, not a few vacant hours in refined amusement, but a boundless eternity in the consummation of joy.—For, to a well-turned mind, nature is a preceptor; and these are her instructive lessons. To the pure in heart, even sense is edifying; and these are its delicate moralities.

The redundant waters of the canal rolled off in a spreading *cascade*; which, tumbling from many a little precipice, soothed the air with a symphony of soft and gurgling sounds; nor ever intermitted the obliging office,

From morn to noon, from noon to dewy eve.

But when the fanning breezes dropt their wings; when the feathered choir were hushed in sleep; when not so much as a chirping grasshopper was heard throughout the meads; this liquid instrument still played its *solo*;

* *Vanierii Pradium Rusticum*—A most elegant Latin poem; which treats of every remarkable peculiarity, relating to the business of a country-life, or the furniture of a country-seat.—It entertains us with a description of the most agreeable objects; in an easy flow, of the purest language, and most musical numbers.

It is, I think, one continued beauty; superior to every thing of the kind I have met with among the moderns, and scarcely, if at all, unworthy the first genius of the Augustan age. *Uni Virgilio secundus, et pæne par.*

still pursued its busy way, and warbled, as it flowed, melodious murmurs.

Asp. Such, Theron, so uniform, uninterrupted, and invariable, should be our conformity to the precepts of the law.—But alas! those sacred precepts are so *exceedingly broad*, that the most enlarged human obedience, is far from being commensurate to their extent; so *absolutely holy*, that our highest attainments fall vastly short of their exalted perfection.—How then can we expect justification from such a consummate rule? How dare we place any dependence upon such imperfect duties?

When you was pleading for such a method of justification, you put me in mind of the consul Mummius. I could not but think of those memorable orders, which he gave the merchant, who undertook to convey his fine Grecian statues to Rome.

Ther. Instead of the consul, you should have said the clown Mummius. No clown ever discovered a more gross and indelicate taste, than that illustrious booby. For any one to talk of making new *antiques**, was folly and nonsense to the last degree. But is it equally absurd for us, to talk of regaining and securing the fa-

* Mummius was general of the Roman army, and, on account of his signal victories in Achaia, surnamed *Achaicus*. Though a successful warrior, he was no very acute connoisseur. Of this, the story to which Aspasio refers is a pretty evident proof. Having conquered and plundered the city of Corinth, there was found among the spoils a most curious collection of pictures and statues, wrought by the ablest hands, and greatest masters, that Greece itself had produced. What shall he do with these incomparable remains of antiquity? He resolves, forsooth, upon transmitting them to Rome, that they may *make a shew* on the day of his triumph. As water-carriage was most convenient, he agrees with the captain of a vessel, charges him to take particular care of the freight, and adds, very seriously adds, that, *in case they were lost in their passage, he would oblige him to provide new ones*: A saying, deservedly ridiculed by all men of sense, as a most egregious solecism in taste and delicacy.

*Demens! qui nimbos et non imitabile fulmen
Ære et cornipedum cursu simulâret equorum.*

VIRG.

If this reprehension of the poet is applicable to Mummius, and his ill-judged menace, how much more justly may it be applied to Theron, and his self-justifying sentiments.

YOUR

your of GOD by our repentance, our reformation, our holy duties?

Asp. I see very little odds in the case, truly; because the means, which you would use, are impracticable; and the end, at which you aim, is unattainable, unless

*One greater man
Restore us, and regain the blissful seat.*

Milton, you observe, had no notion of man's restoring himself, or *regaining* the favour of GOD by his own reformation. Such an attempt, according to his way of thinking, were somewhat like the conceit of making *new antiques*.—What hand could give us Jupiter, in all his commanding majesty, but the hand of Phidias? What pencil could shew us Venus, in all her attractive beauty, but the pencil of Apelles? Much more may we ask, What obedience could equal the perfection of the divine law, but the obedience of CHRIST? Or what expedient can reconcile sinners to their offended GOD, but only the blood and righteousness of his beloved SON?

Ther. Pray, let me ask in my turn—Because mankind are incapable of pleasing their MAKER, by yielding an *absolute* and *invariable* obedience to the moral law, does it follow from thence, that they cannot render themselves acceptable to him, by an universal course of sincere obedience?

Asp. I think it follows from what has been already observed. If you desire new arguments, they are at hand.

The law, says the teacher of the Gentiles, is the ministration of death *. How can this be true, if it requires no more than a *sincere* obedience; such as is proportioned to our infirm state? If this be sufficient to justify, and intitle us to our CREATOR's favour, the law ceases to be the ministration of condemnation; it

* 2 Cor. iii. 7. In *this* place, I apprehend, the apostle means the moral law, and that principally; as that alone was *written and engraven on stones*. Elsewhere, I believe, he uses the word in a larger sense, and intends to exclude *all* law whatever from bearing any share in our justification.

becomes

becomes (which is flatly contradictory to the apostle's doctrine) the ministration of righteousness.

The law is styled, by the same inspired teacher, *a schoolmaster* to bring us to CHRIST†. How can it, upon your supposition, be qualified for such an office? If a sincere obedience be the whole of its demands, it can no longer direct us to CHRIST; it will no longer deliver us over to a REDEEMER's merit, but must engage and attach us to *itself*, teaching us to look upon its precepts, and our own conscientious observance of them, as the tenure of eternal life.

Do you insist upon a third proof? A third presents itself; not so much founded on argumentation, as deduced from example.—How was Abraham*, the friend of GOD, and father of the faithful, justified? By a course of sincere, or by many acts of heroic obedience? No; but by faith in the promised MESSIAH. Abraham *worked not*, with a view to obtain justification, *but believed on him, who justifieth the ungodly*.—How was David*, the man after GOD's own heart,

† Gal. iii. 24. *Παιδαγωγός*, *A schoolmaster*; who pretends not to finish the education of youth, but directs them to, and prepares them for higher studies, or nobler employs. The law, in like manner, aims not at furnishing us with a title to eternal happiness, but disposes and disciplines us for the all-sufficient REDEEMER, and his free salvation.

Some have thought, that *ἕως Χριστοῦ* signifies *Until the coming of CHRIST*. But this will hardly consist with the genius of the language, or with the import of the following clause, *That we might be justified by faith*.—Besides, this would confine the efficacy of the law to that period of time, which preceded our LORD's incarnation; whereas it *still* does, and *always* will act, (until this corruptible shall put on incorruption), in a way of subserviency to his merits.

* These two examples are with the greatest judgment selected, and with the utmost propriety applied. Rom. iv. 1, &c. Rom. iv. 6, &c.—Abraham was the most illustrious pattern of piety among the Jewish patriarchs: *In glory there was none like him*, Eccles. xlv. 19. David was the most zealous and seraphic of the Jewish kings: *A man after GOD's own heart*, 1 Sam. xiii. 14.—If neither of these distinguished personages was justified by his own obedience, but each by an imputed righteousness; if they both obtained acceptance with GOD, not as upright beings, who might claim it, but as sinful creatures, who must implore it; the consequence is glaring. It is such, as must strike every attentive understanding; must affect every individual person; and seclude all manner of works, even those of

heart, justified? By his zeal for his CREATOR's glory, or by his eminent services to his fellow-creatures? No; but by a righteousness imputed; even that righteousness of the blessed REDEEMER, through which *iniquity is forgiven, and sin pardoned*.—And can we be said to walk humbly, or can we be thought to walk surely, if, refusing to tread in the steps of these exemplary saints, we divert into a path of our own devising?

Ther. “Of our own devising!”—No, my friend: There is a *milder* law introduced by the gospel, condescending and merciful to our infirmities, which accepts of sincerity instead of perfect obedience?

Asp. When was this milder law introduced, and the stricter abrogated?—Not upon the entrance of sin, I presume. At this rate, the original law must be the creature of a *few days*, perhaps of a *few hours* only. But can we imagine, that the all-wise and unchangeable GOD would ordain a system of precepts, to be disannulled as soon as enacted? Not in our LORD's time, I am very certain. That holy commandment, which requires *supreme* love to GOD, and *perfect* charity to men, he assures us, was still in force*. Nay, it is evident, from the nature of the DEITY, and from our relation to one another, that it always will be in force; that it never can cease, but is necessary and everlasting.

“A milder law, condescending to our infirmities”—What can be the purport of such an institution? It must be supposed to speak the following language; “Be it known unto you, O children of Adam, that you are no longer enjoined to love the LORD with all your strength, nor to love your neighbour as yourselves. —*Once*, indeed, I insisted upon absolute purity of heart; *now* I can dispense with some degree of evil concupiscence.—Since CHRIST is come, and his gospel preached, you need not always be clothed with humility, but may feel some little emotions of pride.—In short, because you are *weak*, I will con-

of the highest saint, from any the least degree of ingrency into justification.

* Mat. xxii. 37, 38, 39.

“*nive*, or even accommodate my demands to your enfeebled and depraved condition.”

Not to urge, (what must be shocking to every ear), that such a doctrine would make the HOLY ONE of GOD a minister of sin, and the gospel of our salvation a patent for licentiousness. Let me only ask—Does this agree with our LORD’s declaration, *One jot or tittle shall in no wise pass from the law, till all be fulfilled**?—Is this suitable to the perfections of the divine LEGISLATOR, *with whom is no variableness, nor shadow of turning*†?—Will this consist with the avowed resolution of the almighty JEHOVAH, *He will magnify the law, and make it honourable*‡?

Ther. However you may decry what I call the milder law, St. Paul asserts it to be the *Christian* scheme. This he strenuously argues for, as the only scheme by which any man can be justified in the sight of GOD.

Asp. Does he, Theron? In what epistle? What chapter? What verse?—He says, addressing himself to the Galatian converts, *I do not frustrate the grace of GOD; for, if righteousness came by the law, CHRIST is dead in vain*||. From which passage we learn two very momentous truths. That, were we to derive a justifying righteousness from the law, this would not only be derogatory to the honour of grace, but *subversive* of its very being.—That, by seeking justification through our own conscientious behaviour, we make, as far as in us lies, the death of CHRIST a *vain* thing; for which there was no occasion, and of which there is no use.

To the same purpose it is written in that invaluable epistle to the Romans §, *If they which are of the law be heirs; if they, who trust to their own performances of the law, are thereby intitled to the heavenly inheritance; faith is made void, and the promise made of none effect*.—See now, my friend, the tendency of your opinion! It is not a mere speculative mistake; an error of inconsiderable consequence; but such as strikes at the fundamentals of the gospel. Instead of being the only

* Matt. v. 18.

† James i. 17.

‡ Isai. xlii. 21.

|| Gal. ii. 21.

§ Rom. iv. 14.

Christian scheme, it totally overthrows † *Christianity* itself : for it would render the promise abortive, and supersede the necessity of faith ; it would destroy the very existence of grace, and make even the death of CHRIST a superfluous transaction.

Ther. This I see, Aspasio, that the method of obtaining acceptance on account of our own sincerity is a benign expedient ; such as corresponds with the compassionate nature of the DEITY, and is, what the apostle styles, *being justified by faith, without the deeds of the law.*

Asp. How ! To be justified by faith, and justified by sincerity, the *same* thing !—Is it possible ?—Let me illustrate my query by a similitude, which our present situation suggests. Sometimes an easy comparison is more convincing than a laboured argument.

From this pleasing eminence, we command an extensive view of the country. Our eye connects the artless grandeur of nature, with the elegant embellishments of the summer-house : Nor is the public road the least entertaining part of the scene ; because it presents us with a *moving picture* ; with a perpetual succession of new objects.—How many travellers have passed in review, since we took our seat in this agreeable elevation ! Just at this instant, a *stage-coach* bolts out of the lane ; filled, I suppose, with passengers, that reside in the neighbourhood, or are to lodge in the next market-town. We will suppose them set down at their journey's end. An acquaintance visits them ; congratulates them on their arrival ; and asks that customary question,

† St. Paul says of those preachers, who taught justification by the works of the law, *They would pervert, or (as the original misuses) may be translated) subvert and overthrow the gospel of CHRIST.*—To pervert, give a *wrong turn*, or a *false colour*, seems not to express fully the apostle's idea, nor to preserve the native energy of his argument. The Greek word is equivalent to the Hebrew *הפך*, which we generally render *evertere*. Gal. i. 7.

It may be worth our while to transcribe Beza's descant upon the passage ; which is no less pertinent, than it is important : *Quid enim magis contrarium est fidei, sive gratuita justificationi, quam justificatione ex lege, sive meritis, non CHRISTI sed nostris ? Itaque que volunt ista duo conciliare, magis etiam sunt inepti, quam si quis conetur lucem cum tenebris, mortem cum vita conjungere.*

“ How

“How they came?”—“We came,” say they, “without walking a step ourselves; yet by walking as far as we were able.”—Is this answer intelligible? Are these sentiments consistent? So intelligible is my friend’s doctrine. So consistent is justification, vouchsafed *without* the deeds of the law; and justification obtained, by performing the deeds of the law, *as well* as we are able.

Ther. Without the law, signifies, without the necessity of an exact and unerring conformity to it.

Asp. This is not *without*, but *by* the law, qualified in the rigour of its demands, and departing somewhat from the perfection of its precepts. Could you affirm, with any propriety, that this part of the hemisphere is *without the sun*; because, an intervening cloud has moderated its fervour, and abated its glare.

What says the apostle? His words in another place will determine his meaning in this. If a state of acceptance with GOD, be *of works*; be referable to our own obedience, whether sincere or perfect; *it is no more of grace**; no more the effect of free favour, but a recompence owing to worth, or a reward belonging to worth.—Works and grace, in point of justification, are irreconcilable opposites†. On this pinnacle they cannot stand together. One must supplant and overthrow the other.

But why do I speak of grace? If my friend’s opinion prevail, grace is at an end. What we took to be the gospel, turns out a covenant of works? Salvation ceases to be a free gift, and becomes a necessary payment. For, *to him that worketh*, that performeth what the law requires, *is the reward not reckoned of grace*; but he may claim it as his due; it must be paid him as matter of debt‡.

* Rom. xi. 6. The passage produced by Aspasio, refers immediately to the doctrine of election, and but remotely to the privilege of justification. However, as the former includes the latter, if *that* be perfectly free, *this* cannot be the consequence of works. The argument, therefore, I apprehend, is conclusive, though the proof is not so direct.

† *E diametro inter se opponuntur, Moses & JESUS CHRISTUS: lex & promissio: facere & credere: opera & fides: merces & donum.* BENJEL.

‡ Rom iv. 4.

Ther.

Ther. You take no notice of what I urged, concerning the *benignity* of this scheme; and how much it magnifies the clemency of the great LEGISLATOR.

Asp. But why should clemency erect its throne on the ruins of almost every other attribute?—This method would dishonour the *veracity* of GOD; which has denounced a curse, upon every deviation from his revealed will.—It would depreciate the *administration* of his justice; which cannot but punish, whatever violates his sacred precepts.—It would greatly derogate from the *dignity* of his law; and make it a mere thing of wax. To bend, and truckle, and take its form from the sin and weakness of human nature.

Ther. Will the divine law then make no favourable allowance for human infirmities, for constitutional faults, and strength of passion?

Asp. Far be it from me to represent the law of the MOST HIGH, either more strict, or more yielding, than it really is. To avoid all possibility of such a mistake, let us hear the declaration of the law itself. *Cursed is every one that continueth not in all things, which are written in the book of the law to do them*.*

Every one; without any exception of persons; without any regard to pleas, either, of human weakness, or violent temptation.—*That continueth not*; it is not enough to observe these holy commandments, in the general tenour of our conversation. Our course of obedience must be without any intermission; from the earliest dawn of reason, to the latest period of life.—*In all things*; we must refrain from all the sins that are forbidden, and from every approach towards them. We must practise all the virtues that are enjoined, and in their full extent of perfection.

In a word; the law insists upon obedience, perfect in its *principle*; perfect in all its *parts*; perfect in every *degree*; and in each of these respects *perpetual*†.—The least

• Gal. iii. 10.

† That the law insists upon an obedience *absolutely perfect*, will be farther evident to the attentive reader, if he considers the tenour of St Paul's argumentation, in his epistle to the Romans, and to the Galatians. Particularly Rom. iii. 23. iv. 15. Gal. iii. 21.

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least deficiency in any one particular, renders us liable to vengeance; and, notwithstanding any sorrow for transgressions, notwithstanding all pretensions to sincerity of heart, consigns us over to the curse.

Theron paused—he seemed to be struck with surprise.—But, rallying his thoughts, replied. According to your interpretation, this is the language of the law; cursed is every one, that is chargeable with the *least* sin. Nay, cursed is every one, that is not *perfectly* righteous. But if *this* be the sense of the passage, who of all flesh can be saved?

Asp. Say rather; if the demands of the divine law are so wonderfully high; if its sanction is so awfully rigorous; then must every mouth be stopped—then is all the world become guilty before GOD—and, *by the works of the law shall no man living be justified.*

Ther. “Cursed is every one, that is chargeable with “the least sin; that is not perfectly righteous.” I am astonished at the thought! How wretched then is the state of mankind!

Asp. Extremely wretched. And so much the more, because they are folding their hands in a listless and gay insensibility; when they should be lifting them up to GOD, for deliverance from the wrath to come. Because, they are sleeping in a false security, or dreaming in presumptuous hope; while they should be flying to the strong-hold, and escaping for their life; even for the life of their immortal souls.

The state of mankind is most truly described by the prophet. The curse of GOD, like a tremendous fire, *is kindled all around them, yet they know it not; it burns, fiercer than ten thousand fiery furnaces, yet they lay it not to heart* *.—O! that the terrors of the LORD, and the voice of conscience, may awaken them, may rouse them, before it be too late!

Ther. Will not such excessively severe doctrine drive people to despair?

Which passages imply, what Chrysostom expresses; Ἄλλως ἂν εἴη δικαίον γενέσθαι ἐν νόμῳ, ἀλλ' ἢ πάντα πληρωσάντα. Τὸ δὲ ἔδινε γένοιτο δυνατόν· οὐκ ἐν διαπίπτειν ἡ δικαιοσύνη αὐτῇ. Tom. III. pag. 148. Edit. Savil.

* Isai. xlii. 25.

Asp. It may. It ought.—This, I apprehend, increases your astonishment.—But allow me to explain myself. A despair, I mean, of being reconciled to the almighty GOD, and of obtaining eternal happiness, by any satisfaction or any duties of our own. This despair is the prelude to heavenly hope, and holy joy. The gospel is a gracious provision, made by the supreme royal prerogative, for such desperate souls. In this despair, I am willing to live, and desirous to die.

Ther. Now you mention *willing*, how can you forget that gracious manifesto, published by the condescending KING of heaven; *If there be first a willing mind, it is accepted, according to what a man hath, not according to what he hath not**. Is it not plain from this text, that infinite Goodness will admit our honest, though imperfect endeavours? And, since we are not able to pay an *unfinning*, will mercifully accept our *best* obedience.

Asp. I do not forget, but possibly my friend may misapply the gracious manifesto.—To whom was the word of this consolation sent? To true believers; who *were established in CHRIST*†; *were sanctified in CHRIST*‡; and *abounded in faith*||.—If you likewise, my dear Theron, acknowledge yourself a vile sinner in your worst, and an unprofitable servant in your best estate; if, in consequence of this acknowledgment, you fly for refuge to the wounds of a crucified SAVIOUR; and rely, for salvation, only on his obedience unto death: then, you imitate those *Corinthian* converts. Then you may apply that indulgent declaration to yourself. And then would I venture to address you, in the elegant and cheering language of the royal PREACHER; *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for GOD now accepteth § both thy person, and thy performances.*

But,

* 2 Cor. viii. 12.

† 2 Cor. i. 21.

‡ 1 Cor. i. 2.

|| 2 Cor. viii. 7.

§ Eccles. ix. 7.—Aspasio's remark discovers an *ambiguity* in the word *accepted*.—If people mean, that sincere obedience shall be accepted, as *their justifying* righteousness; as that which constitutes their title to everlasting felicity; the proposition is extremely false.—If they mean; that the sincere obedience of justified persons, though

But, if you overlook the righteousness of the blessed JESUS; if you depend upon yourself and your own attainments; you are (how shall I speak it!) not accepted, but accursed. In such a case, you have already heard your doom denounced, by the leader of the Jews. You may hear it ratified, by the apostle of the Gentiles. *As many as are of the works of the law, who seek justification by their own observance of its commands, are under the curse* *.

Ther. Under the curse! Not because we presumptuously transgress; only because, our attempts to obey, though faithfully exerted, are attended with defects! Is not this unreasonable and shocking?—*Unreasonable*, that the GOD of justice should establish a law of such consummate perfection, as no child of Adam can, even with his utmost assiduity and care, fulfil? *Shocking*, that the GOD of mercy should thunder out so severe a denunciation, on the least inadvertent breach, on every unavoidable failure?—This exceeds the relentless rigour of Draco, or the tyrannical impositions of the *Egyptian* task-masters. Draco is said to have written his laws in blood. Yet his institutions, though very difficult to be observed, were not absolutely impracticable. And, though the *Egyptian* task-masters insisted upon the full tale of bricks, without allowing the full proportion of straw, yet the punishment they inflicted, was incomparably less than everlasting destruction.

Asp. The least breach!—You take it then for granted, that some violations of duty are small and inconsiderable. But this extent and severity of the divine law, concur to correct every such mistaken apprehension.

very imperfect in itself, shall be graciously regarded in CHRIST; shall find favour through his all-recommending merit; the sentiment is unquestionably true.

When Tigranes saw the resolute and intrepid Lucullus marching up, with a handful of men, to attack his hundreds of thousands; he said, with an air of raillery; *Do they come as ambassadors? Then they are a great number. Do they advance as enemies? Then they are very few.* With much greater propriety may Aspasio say; Is sincerity the effect of faith? Then we may rejoice in it, with the happy apostle, 2 Cor. i. 12. Would sincerity be the condition of our justification? Then we must renounce it, with holy Job, chap. ix. 15.

* Gal. iii. 10.

They

They inform us, that those sins, in which the light of nature could discern but little turpitude; that those sins of which the voice of reason would be apt to say, *Is it not a little one?* even those sins are unspeakably odious, and intolerably loathsome, in the eye of JEHOVAH. His nature is so pure, and his will so righteous, that he cannot away with any sin; he will not spare any transgression; but pronounces a curse, even the curse of everlasting condemnation, upon all iniquity.—This bespeaks purity and a justice, worthy of GOD; great, transcendent, and deeply to be revered. Made sensible of this, we shall cry out with the Psalmist; *My flesh trembleth for fear of thee, and I am afraid of thy judgments.*

But this severity, you imagine, clashes with the lovely attribute of mercy.—If GOD Almighty, in delivering his law to fallen mankind, intended to propose the *means* of their *justification*, I own, your argument would be valid, and your inference undeniable. But the SUPREME LEGISLATOR had a very different, a far more mysterious design.—However, before we proceed to touch upon this point, let me desire to know *your* opinion.

For what reasons, think you, was the law ordained?

Ther. For what reasons?—To deter men from the commission of vice, and excite them to the practice of virtue.—To set before them a rule for their conduct; which if they diligently observe, they shall be *rewarded* with eternal happiness; which if they presumptuously transgress, they shall be *punished* with eternal misery.

Asp. If man had never fallen, this doctrine had been sound divinity; and this method a practicable scheme. But, ever since the fall, such a way of salvation is somewhat like the *north-east* passage. As mountains of ice, and the severest rigours of winter, block up *this*; so, extreme impotence in man, and the utmost perfection in the law, bar up *that*.—*The law*, saith the apostle, *was weak**; was absolutely unable to justify

* Rom. viii. 3. *To αδυνατοῦ τε νόμου*, says the apostle. Which reads flat in our version, *what the law could not do*. But is, in the original, a vigorous phrase, and expresses an *utter impossibility*.

mankind, or any individual person. Unable, not through any defect in its constitutions, but *through the flesh*; through the corruption and infirmity of human nature.

Therefore, in another place he adds; *If there had been a law given, which could have given life* *. A way of speaking which denotes, not a difficulty, but an *impossibility*. Exactly like that speech of JEHOVAH to Abraham; *If a man can number the dust of the earth* †.—Should you ask, why the law could not give a title to life? I answer, because fallen man was incapable of fulfilling its precepts.—And why was he incapable? Because those precepts required perfection; insisted on perfection; and would admit of no obedience, which came short of perfection ‡, to pass for a justifying righteousness.

————— *So man could not the moral part
Perform, and not performing, cannot live* ||.

This is a truth, much to be regarded. It is a fundamental point, and of the utmost consequence, in the scheme of Christianity. Yet, I know not how it is, many people have overlooked it, or mistaken it. Many well-meaning people have unwarily entertained the same notion with my Theron. Not apprehensive, that they frustrate hereby the grace of GOD, and render it of none effect with regard to themselves.—If you examine the scriptural account of the law, you will find it quite of another strain.

* Gal. iii. 21.

† Gen. xiii. 16.

‡ This, and every material article relating to the grand subject of justification, are clearly stated, solidly established, and, I think, unanswerably defended, in a little treatise entitled, *A vindication of the eternal law and everlasting gospel*, by Mr. John Beart. When my Dialogues were first published, I was unacquainted with this most excellent treatise. I am obliged to a benevolent lady, for recommending it to me, and furnishing me with it. Who has, at her own expence, reprinted the work; in order to distribute it among her friends, and bestow it upon the poor: by which she does an honour to her own judgment, as well as a singular service to the Christian cause. I have met with nothing more satisfactory, or more convincing. Nothing so concise, and at the same time so comprehensive. Whoever has this book, has the very sinews of the argument, and the very marrow of the doctrine.

|| MILTON, Book XII. 298.

Ther. Pray let me hear the scriptural account. For, whenever those DIVINE ORACLES speak, I am all attention: where-ever they interpose their authority, I am all submission.

Asp. By the law is the knowledge of sin*. Far from being our justifier, it is our accuser. It arraigns and proves us guilty. It demonstrates, beyond all possibility of contradiction, that the very best among us, have failed and come short of our duty; nay, that the very best among us, have done amiss, and dealt wickedly.

I was alive without the law once, says the apostle†. I thought myself upright, obedient, holy; and entitled, by virtue of these qualifications, to life eternal. But when the commandment came, shining in its purity, and operating with power, sin revived; a clear and lively sense of guilt shot, like a piercing ray, through all my soul. I saw myself chargeable with many past provocations, I felt myself subject to much remaining corruption. In consequence of which, *I died*; my vain conceits were blasted; my presumptuous hopes expired; I could not but acknowledge myself justly liable to condemnation and death.

Ther. It had this effect on Saul, when he was a malignant and barbarous persecutor. But, when people are virtuous and benevolent, what purpose does it then serve?

Asp. A very important one. Yet such as may, probably, at the first hearing, affect you with a little surprise. *The law entered*, says the apostle, *that the offence might*——

Ther. Be restrained, no doubt.

Asp. That the offence might abound‡, is the assertion.

Ther. Surprising indeed! Is it possible that GOD's law should give countenance to sin? Nay, add spurs to the sinner?

Asp. Let us beware of mistaking our sacred casuist. The law entered, not that the commission of sin might be *authorised*, but that the abundance of our sins might be *manifested*. That all mankind, even your virtuous

* Rom. iii. 20.

† Rom. vii. 9.

‡ Rom. v. 20.

persons,

persons, may perceive the great impurity of their hearts*; the great multitude of their iniquities; and the horrible finfulness of (what is called) the least sin in the sight of GOD.

This end could not be answered by a law, relaxed in its demands, or warping to our weakness; only by a system of precepts, *every* way exact, and in *all* degrees perfect.—Whoever would represent to his neighbour, the spots that sully, or the scars that disfigure his countenance, must effect the design not by a stained, but by a pure mirror.

Ther. *The knowledge of sin, and a conviction of our exceeding sinfulness!*—These are intentions which I should not have suspected.

Asp. These are not all. There is another intention of the law, equally necessary, and no less awful. *It reveals the wrath of GOD, against all ungodliness and unrighteousness of men*†.—Having set before the sinner his innumerable offences, and enormous guilt; it proceeds to the doom which he deserves. It unsheathes the sword of justice, and threatens the offender with everlasting destruction. Against *all* ungodliness, upon *every* transgression, it denounces the curse—the insupportable and eternal curse of GOD.

Ther. A modern writer supposes, that GOD may set aside the law, in favour of frail men. I might far more reasonably suppose, that he would *mitigate* the law, on the same consideration. But what you urge, makes me afraid to lean on so precarious a prop.

Asp. To look for comfort and salvation from this quarter, would be worse than leaning on a precarious prop. It would be to lean, as the *Arabian* proverb speaks, on a wave of the sea; which will not only fail to support, but will certainly swallow up the unadvised and rash dependor. For *ONE*, greater than any modern writer, has affirmed, that every word or thought, opposite to the spirit of the law, renders a man liable to hell-fire ‡.

* And therefore was law giv'n them, to evince
Their nat'ral pravity.

MILT. B. XII. 287.

† Rom. i. 18.

‡ Matt. v. 22, 29, 30.

Set aside or mitigate! No, Theron; rather than the divine law should lose its honours, Sodom and Gomorrah were laid in ashes; the ancient world was destroyed with a deluge; the present frame of nature is destined to the flames, and all its unholy inhabitants will be condemned to hell.—Nay, rather than the *least tittle* of the law should pass unaccomplished, its curse has been executed on GOD's own SON; and all its injunctions have been fulfilled in the person of JESUS CHRIST. Which demonstrates the DEITY to be inflexibly in earnest, as to every word spoken in his perfect law.

Ther. As I dare not confide in the modern provisionary *salvo*, so neither can I accede to your severe and terrifying notions.—The laws of a wise and beneficent governor, are calculated for the *good* of his subjects. What good, what advantage can accrue to us, from receiving such a sentence, and possessing such convictions?

Asp. Though I might mention many advantages, I shall content myself with selecting one. Which is not only valuable in itself, but the introduction to *every* spiritual blessing.—When, by the instrumentality of the law, and the illumination of the SPIRIT, we are brought under such convictions; then we are taught to *see* our danger; then we are made to *feel* our misery; and then we shall no longer sleep in security, but solicitously look out for deliverance, and gladly accept the sovereign remedy.

Ther. The law, according to your representation, is intended to *accuse* me—to *convict* me—to *condemn* me. So it becomes, instead of a salutary, a killing system.

Asp. *The letter killeth, but the spirit giveth life**. If we adhere to the literal sense, without attending to the spiritual design: if we regard only the precept and the sanction, as they stand in *themselves*; and neither consider, nor improve them, as acting in *subserviency* to the MEDIATOR's righteousness; they are doubtless a killing ordinance, and bind us down under a sentence of death. But rightly improved—Hold! Let me proceed no farther with the argument.

You are a sportsman, Theron, and delight in the

* 2 Cor. iii. 6.

manly recreations of the field. You must therefore have read that fine poem, which so elegantly describes your favourite diversion.

Ther. The CHACE, I suppose, you mean.

Asp. The same.—Do you remember the description of the *Royal Stag Chace*?

Ther. Perfectly well. It is not a week, since I pursued the whole passage; and with as much pleasure, as if it had been entirely new.

Asp. Then you can give me a summary of the agreeable narrative.

Ther. I can. But will not this chace lead us very far from our subject?

Asp. Perhaps, not so far as you imagine. I have a reason for my request.

Ther. What reason, I beseech you?

Asp. You shall soon know. Only favour me with the account.

Ther. I protest, I cannot discern the least connection, between these rural sports, and the grand topic of our conversation. However, since you command, I will implicitly obey.

The stag, roused from his lair, shakes his dappled sides, tosses his beamy head; and, conscious of superior agility, seems to defy the gathering storm.—You see, speaking of poetry, I have caught something of the poetical strain.

Asp. So much the better. This enlivened manner excites my curiosity. It makes me more desirous to hear the sequel.

Ther. First, he has recourse to stratagem, and evasive shifts. He plunges into the copse; darts across the glade; and wheels about in doubling mazes, as though he would pursue, even the foe he avoids. The full-mouthed pack unravel all his windings, and drive him from his wily arts.

Now, he betakes himself to flight, and confides in his speed. He bursts through the woods; bounds over the lawns; and leaves the lagging beagles far behind. The beagles slow, but sure, trace his steps through woods, through lawns, through half the extended forest. Unwearied, still unwearied, they urge their ardent

dent way, and gain upon the alarmed object of their pursuit.

Again he flies. Flies with redoubled swiftness. Shoots down the steep; strains up the hill; sweeps along the fields; and, at last, takes shelter in the inmost recess of some sequestered grove. The sagacious hounds hang, with greedy nostrils, on the scent. They recover, by indefatigable assiduity, the ground they had lost. Up they come a third time; and, joining in a general peal of vengeance, hurry the affrighted animal from his short concealment.

Perplexed, and in the utmost distress, he seeks the numerous herd. He would lose himself, and elude his pursuers, amidst the multitude of his fellows. But they, unconcerned for a brother's wo, shun the miserable creature, or expel him from the selfish circle.—Abandoned by his associates, and haunted with apprehensions of approaching ruin, he trembles at every leaf that shakes. He starts; he springs; and wild, and swift as the wind, flies he knows not where, yet pours all his soul in flight.—Vain, vain are his efforts. The horrid cry, lately lessened, thickens upon the gale, and thunders in his ear.—Now, the poor breathless victim is full in view. His sprightliness forsakes him. His agility is spent. See! how he toils in yonder valley, with faltering limbs, and a hobbling gait. The sight of their game, quickens the pace, and whets the ardour of the impetuous hounds. With tumultuous violence they rush in, and with clamorous joy demand their prey.

What can he do? Surrounded as he is, with insulting tongues, and ravenous jaws? Despair is capable of inspiring even the timorous breast. Having nothing to hope, he forgets to fear. He faces about, and makes a resolute stand. The trunk of a sturdy tree, covers his rear; and his own branching horns, defend him in front. He rushes upon his adversaries; gores some; lays others grovelling on the turf; and makes the whole coward pack give way.

Encouraged by this unexpected success, his hopes revive. He rallies once again his drooping spirits; exerts the little remainder of his strength; and springs through the midst of the retiring rout.—It is his last,
last

last chance. He stretches every nerve; once more loses sight of the rabble from the kennel; and, finding no security on the land, takes to the water. He throws his burning sides into the river; sails down the cooling stream; and flinks away to the verge of some little shelving island. There, finding a resting-place for his feet, he skulks close to the shady margin. All immersed in the wave, excepting only his nostrils, he baffles, for a while the prying eye of man, and the keener smell of brute.

Discovered, at length, and forced to quit this un-availing refuge, he climbs the slippery bank. Unable to fly any longer, he stands at bay against an aged willow. Stands, all faint with toil, and sobbing with anguish. The crouds that gather round him, with merciless and outrageous transport, triumph in his misery. A multitude of blood-thirsty throats, joined with the sonorous horn, ring his funeral knell.—The tears, till this fatal instant unknown, gush from his languishing eyes, and roll down his reeking cheeks. He casts one more look on the woods, the lawns, the pleasing scenes of his former delights. Adieu! A long adieu to these! He now expects his murderers; and prepares, as his last poor consolation, to sell his life as dear as possible.

At this most critical juncture, the *royal* sportsman comes up. He sees the distressed creature; and, as soon as he sees, he pities. The clemency, which attends the throne, accompanies even the diversions of majesty. He issues the high command. The prohibitory signal is given. The pack, though eager for blood, are checked in a moment. And not checked only, but called off * from the prey, disappointed and growling,

* *Called off*, I apprehend, is too flat. *Tore off* would have been more expressive. And this would have reminded us of a most beautiful metaphor, used by the sacred historian; when he describes, or rather paints, the procedure of David in the cave, 1 Sam. xxiv. 7. His men urged him, and with great vehemence, to slay Saul; since Providence had delivered that implacable persecutor into his hand. Our translation says, *he broke them*. Whereas the original says, *he tore them off*, eager and impatient as they were; and retained them from murdering the helpless king.—It seems to be an allusion to the above-mentioned practice of huntsmen; who *tear off* the ravenous pack,

growling, they retire; and leave the intended victim of their fury, to enjoy his liberty, his safety, and his ease again.

I have now followed the stag, till I have tired your patience. Why did you suffer me to run on, at this extravagant rate? You know I am, on these favourite topics, an everlasting talker.

Asp. Why this apology, Theron? I am sure you did not see my mouth yawn, or my head nod, while you was pursuing your subject. Besides, I intend to make reprisals, and put *your* attention to the same trial.

Thus the strictness of the *law* pursues the soul; dislodges it from every refuge of lies; and never remits its terrifying menaces, till the poor delinquent ceases from self-confidence, and fixes on CHRIST for his whole salvation*.

The man, perhaps, is awakened into a serious concern for his eternal state. In consequence of which, he relinquishes his profane and iniquitous practices. Breaks the sabbath, and defrauds his neighbour no more.—But the law quickly represents, and in a glaring light, that a *negative* obedience is by no means sufficient.

Upon this, he betakes himself to a course of *positive* holiness. Gets acquainted with religious people, and performs religious duties. Prays in secret, and attends public ordinances. Conscientiously observes the LORD's day, and regulates his behaviour by the rule of GOD's commandments. Now, he is ready to congratulate himself on his remarkable and hopeful reformation.

pack, and with-hold them from devouring the fallen prey.—It is the same word, which expresses the action of *Sampson*; when he rent asunder the young lion, and tore him limb from limb. *וַיִּרְצֵם*. See Judg. xiv. 6.

* *Lex hominem urget, donec is ad CHRISTUM confugit. Tum ipsa dicit; asylum es nactus; desino te persequi; sapias, salvus es.* BENGEI. That is; the law urges and pursues the sinner, till he flies for refuge to JESUS CHRIST. Then the law speaks to this effect; "You are entered into the *strong-hold*, and I remit the "pursuit; my demands are satisfied, and my curses silenced. You "are wise; you are safe; you are happy."

Soon he perceives, that all his proficiency is but skin-deep: a mere *outside* varnish; which has not penetrated the inner man. He begins, therefore, to watch over the motions, and bewail the evils of his heart. He labours to subdue pride, and curb passion; to purge out filthy lusts, and to banish spiritual wickedness. Notwithstanding all his vigilance, conscience flies in his face, either for the neglect of some virtue, or the commission of some sin. The law rings in his ear that terrible denunciation; "Curled is he, that performeth not *all* things."

Struck by this conviction, his wounds bleed afresh. He is obliged to seek some new balm for his sore. In order to appease an offended GOD, and atone for his sinful relapses, he makes many sorrowful confessions; possibly, submits to voluntary sufferings. He denies himself, and bestows liberally on the poor. He sighs deeply, and mourns bitterly.—But can waters that are muddy, cleanse the garment that is filthy? Wilt thou satisfy, O vain man, wilt thou satisfy for one sin, by committing another? In *these* penitential exercises, were thy thoughts steadily devout? In *these* acts of beneficence, were thy affections truly charitable? And did *both* proceed from a pure undefiled heart? If not, such fancied reparations of past faults, only aggravate the heavy score.

What shall he do? He cannot pay. To beg he is ashamed. Fain would he enter into life, yet not be too much indebted to grace. He attempts therefore to *compound* with heaven. He binds himself by solemn vows, perhaps by sacramental engagements, to use greater circumspection for the future. Then turns his eye to the divine MEDIATOR; not with a view of relying wholly on his righteousness; but only to obtain such a supply, as may make up the deficiencies of his own.—Somewhat like this was the mistake of the Galatian converts; against which St. Paul, in his epistle to that people, so solidly disputes, and so sharply inveighs *. Assuring them, that if they add to their

* *Sharply* indeed! For, instead of saluting them, under the honourable title of *saints*, and *faithful in CHRIST JESUS*; he stigmatizes

their REDEEMER's death and obedience, any other requisite whatsoever, in the matter of acceptance with GOD, *CHRIST shall profit them nothing.*

For a while, he holds fast his purposed integrity. At length, falling short, evidently if not scandalously short, in executing his part, a startling voice sounds in his ear, that dreadful alarm; "Curled is he that *continueth* not in all things." An impartial conscience interprets the voice; and undeniably proves, that whoever commits the least sin, or fails in any point, does not continue in all things. His heart sinks with discouragement, and all his resolutions hang their enfeebled heads. He has tried every method, that he can devise; and has found every method ineffectual. All his expedients are a spider's web; and his hope is, as the giving up of the ghost*.

His soul, pursued by the law, and hunted by terror, is brought to the gates of death, or the very brink of despair. And now the PRINCE of peace, now the LORD our Righteousness, appears for his rescue. Now is accomplished that gracious declaration, *O Israel, thou hast destroyed thyself, but in me is thy help*†.—Driven from every false refuge, and drawn by the blessed SPIRIT, he comes weary and heavy-laden to CHRIST. Convinced of the sin of his nature, the sin of his life, and the sin of his best duties, he re-

matizes them with that severe appellation, *O foolish Galatians!*—And as to their practice, which was a departure from justification by Christ alone, he styles it, not merely an error, but an error of the most mischievous and horrid kind—an insatiation, a bewitchery,

Τῆς ἑαυτῶν. Gal. iii. 3.

* St. Paul expresses all this in his usual manner; that is, very concisely, yet very forcibly, Gal. iii. 23. *ὑπο νόμον ἐφεισμεθα* *ὑποταξαμένους εἰς τὴν πίσιν.* *We were kept under the law, shut up unto faith.* He compares the law, its demands and its curses, to a garrison or prison. The walls so strong, that it is impossible to make a breach in them; so high, that it is equally impossible to overleap them. Let the confined captive, turn which way he will, make whatever attempt he can, there appears no hope of a release; nay, there remains no possibility of escape. Until the blessed REDEEMER, by his obedience and death, open a door of deliverance. This door faith discerns; through this door faith conducts the sinner; and thus transmits him into light and liberty.

† Hof. xiii. 9.

nounces himself in every view. This is all his salvation, and all his desire, that he may win CHRIST, and be found in him. Did that poor afflicted woman say, *If I may but touch his garment, I shall be whole?* With equal ardour does this enlightened sinner cry, “If I may but have fellowship with the glorious IMMANUEL, in his merits and in his Spirit, I am alive from the dead; I am happy for ever.”

Having seen a glimpse of the REDEEMER and his transcendent excellency; having received a taste from the inexhaustible fulness of his grace; O! how he longs for brighter manifestations! How he thirsts after more plentiful draughts!—*Whoever comes to CHRIST, shall in no wise be cast out.* He that awakens these ardent desires, in his due time gives the desired blessings. After various conflicts, the poor *ungodly wretch believes* *. He believes, that the SON of the MOST HIGH died in *his* stead, and was obedient for *his* justification; believes, that all the riches of the adored MEDIATOR’s life and death are for sinners—for the worst of sinners—for *him* †.

By this faith, receiving CHRIST and his benefits, his heart is purified; his heart is quickened. He abhors every evil way, and is fitted for every good work.—Though temptations assault him, he derives strength from his SAVIOUR, resists the Devil, and is faithful unto death.—Though corruptions defile him, he flies to the fountain opened for uncleanness ‡; makes daily,

* Rom. iv. 5.

† See this work of grace, and procedure of conversion, more copiously displayed, in a valuable little piece intitled, *Human Nature in its fourfold State*, by Mr. THOMAS BOSTON, page 227.—Which, in my opinion, is one of our best books for common readers. The sentences are short, and the comparisons striking. The language is easy, and the doctrine evangelical. The method proper, the plan comprehensive, the manner searching, convincing, yet consolatory.—If another celebrated treatise is styled, *The whole Duty of man*, I would call this, *The WHOLE of Man*. As it comprises—what he *was* by creation—what he *is* by transgression—what he *should be* through grace—and then what he *will be* in glory.

‡ Zech. xiii. 1.

hourly

hourly application of the blood of sprinkling, and goes on his way, rejoicing in GOD his SAVIOUR.

Ther. Your discourse puts me in mind of Absalom's procedure, when Joab refused to make him a visit. The prince ordered his servants to set on fire the general's standing corn *. This stratagem had its intended effect. The apprehension of danger *drove* him, when the respectful invitation would not *lead* him, to a personal interview. You seem to suppose, that the law was made so perfect and so rigorous, with some such design; a design, to lay us under a *necessity* of renouncing our own works, and flying to the atonement of CHRIST.

Asp. With such a design it was delivered on Sinai: And for this opinion, I have a far better authority, than my own supposition. We are assured by unerring wisdom, that *CHRIST is the end of the law* †. It points invariably to him. It terminates wholly in him; and *then* obtains its principal purpose, when sinners are brought to their divine REDEEMER for righteousness. Then, there is no occasion for a *mitigation* of the law, for an abatement of its demands, or a moderation of its curse; because we have *that* in CHRIST, which fulfils its demands, and exhausts its curse; which maintains its honour, yet justifies its transgressor.

The law hath concluded all mankind under sin ‡; hath drawn, as it were, a net of guilt and vengeance round the whole world; yet not with an intention, that any should be discouraged now, or perish for ever; but that every one may see his inexpressible need of a SAVIOUR's death, and of a SAVIOUR's obedience §: that,

* 2 Sam. xiv. 30.

† Rom. x. 4.

‡ Gal. iii. 22. *ὑποκρίματα*. The sacred original is somewhat more comprehensive than Aspasio's interpretation. It is not *πᾶσι*, but *πᾶσι*. Which denotes *things*, as well as *persons*: And implies, that nothing we *have*, nothing we *do*, is free from sin; till the merits of CHRIST intervene, and the blood of CHRIST be sprinkled.

§ Witius, speaking of the law delivered at Sinai, says; *Facta est ista fœderis operum commemoratio, ad Israelitas peccatorum & miseriae suae convincendos, ex seipsis expellendos, de necessitate satisfactionis*

that, being thus prepared both to value and receive so precious a blessing, *the promise of justification by faith in JESUS CHRIST may be given—freely given, to them that believe.*

Let us advert to this grand aim of the law. Then we shall see goodness, unquestionable and sovereign goodness, in forming its constitution so *sublimely perfect*, and making its threatenings so *inflexibly severe*. Exclusive of this wholesome severity, we should supinely disesteem, perhaps wantonly reject, the grace of the gospel.—The *prodigal son* would never have returned to his father, in that humble, submissive, supplicating posture, if he had not found his circumstances utterly ruined, and felt himself perishing with hunger. No more would the conceited sons of Adam disclaim all pretence to any merit of their own, and, with the halter * of self-condemnation about their necks, fall down at the feet of a merciful REDEEMER, if they were not instigated by the sharp goad, or rather driven by the flaming sword of the law.

tionis edocendos, & ad CHRISTUM compellendos: & sic inservit fœderi gratia. Animadver. IREN. p. 99.

The *nature and design* of the law were, I think, emblematically taught, by the circumstances attending its *delivery*.—The mountain, not to be trodden by any Israelite, or touched by any beast, on pain of death—The voice of thunder, and the glare of lightning—The sound of the trumpet, and the clouds of smoke—The vast range of hills and rocks, trembling to their center—Six hundred thousand men struck with inexpressible consternation—And Moses, even Moses himself, the favourite of heaven, terrified exceedingly—All these indicated the *righteous*, the *rigorous*, and the *awful* import of “The word spoken.”

Nor was the *effect* of these astonishing incidents without a spiritual meaning. The people durst not adventure upon a *personal* approach, but had recourse to a *mediator*. They requested, that Moses might interpose; and transact affairs, between the terrible JEHOVAH, and the guilty congregation.—Such an impression the purity and the rigour of the law should make on our hearts: should drive us from self to a SAVIOUR; deter us from confiding in the righteousness of works, and urge us to seek the righteousness of free grace.

* Alluding to those remarkable words of Benhadad's servants; *Let us put sackcloth upon our loins, and ropes upon our heads, and go out to meet the king of Israel; peradventure he will save thy life.* 1 Kings xx. 31.

Ther.

Ther. Has the law then nothing to do with our temper and conversation? Is it no longer to be considered as a system of duties? No longer to be regarded as a rule of life?

Assp. When it has forced the lines of self-righteousness, and driven us to JESUS CHRIST (that only citadel of safety!) for acceptance and salvation; *then* it serves as a rule for our conduct. *Then* it shews us, like a friend and a guide, how to order our conversation, and adorn our profession; how to glorify GOD, and express our gratitude to CHRIST. But, till it has accomplished the fore-mentioned end, it thunders vengeance; it flashes terror; it is, as Moses speaks, *a fiery law* *.

And is it, my dear Theron, a fiery law? What then shall we do, without that meritorious obedience of the REDEEMER; which is, to the guilty soul, *as the cold of snow in the time of harvest* †.—Is it a law, which *worketh wrath*? Then let it endear to our affections that inestimably precious gospel, which *preacheth peace* by JESUS CHRIST ‡.—Is it *the ministration of condemnation* ||? O! let it quicken our flight to that all-gracious SURETY, who was condemned at Pilate's bar, that we may be acquitted at GOD's tribunal.

To all this agrees our celebrated Milton; whose divinity on this subject, at least, is as faultless as his poetry is matchless. You will give me leave to quote a few of his beautiful lines; which *recapitulate*, as it were, the whole preceding conversation, and, while they recapitulate the conversation, *confirm* the doctrine. This will make you some amends for my late tedious harangue. This will tip the lead with gold.

*So law appears imperfect; and but giv'n
With purpose to resign them, in full time,*

* *Fiery law*, Deut. xxxiii. 2. I dare not affirm, that this is the exact import of the original, nor do I presume to determine the precise signification of a phrase, so remarkably difficult. But as this is our received version; as it suggests a very *useful* truth; and a truth, which, in the present age, is peculiarly *needful* to be inculcated; I am inclined to acquiesce in the common rendering.

† Prov. xxv. 13.

‡ Acts x. 36.

|| 2 Cor. iii. 19.

*Up to a better cov'nant; disciplin'd
 From shadowy types to truth; from flesh to spirit;
 From imposition of strict laws, to free
 Acceptance of large grace; from servile fear,
 To filial; works of law, to works of faith*.*

DIALOGUE X.

Asp. **A** GAIN, Theron! Must we never lay aside the weapons of controversy?—You put me in mind of the resolute Athenian, who, having fought with distinguished bravery on the field of Marathon, pursued the vanquished Persians to their fleet. At that very instant a galley, full of the enemy's troops, was putting off to sea. Determined, if possible, to prevent their escape, he laid hold on the vessel with his right hand; which was no sooner fixed, than chopped off by the sailors. The warrior, not at all discouraged, seized it with his left. When that also was cut away, he fastened his teeth in its side, and never quitted his gripe, till he resigned his breath †.

Ther. I have been reconsidering the case of *imputed righteousness*, and am by no means satisfied as to the propriety of the phrase, or the truth of the doctrine, especially in the sense which you espouse.—Objections arise, more substantial and weighty, than any that have hitherto been urged; and which, if I mistake not, you will find it a more difficult task to answer.

Asp. I must do my best. And, if my best attempts prove unsuccessful, I shall say with the gallant Iphicrates, when overpowered by the eloquence of his anta-

* Book XII. 300.

† The Athenian's name was Cynægyrus. The author, who relates this extraordinary story, is Justin. If the reader should think it a rhodomontade, I believe, he will not judge amiss. And I promise myself, the same good sense will enable him to distinguish, between what is hinted by way of *pleasantry*, and what is urged by way of argument.

gonist; "My adversary is the better actor, but mine is the better play."

I say *better*—For to you, Theron, I will freely own, what to another person I should not be so forward to disclose; that I receive no comfort, but from the habitual belief, and daily application of this precious doctrine.—Whenever I read the most correct and elaborate writings, which proceed in the contrary strain, I feel my spirits heavy; I find my prospects gloomy; and not one ray of consolation gleams upon my mind: Whereas *much meaner* compositions, which breathe the favour of this evangelical unction, seldom fail to quicken my hopes, to brighten my views, and put into my mouth that piously alert profession of the Psalmist, *I will run the way of thy commandments, now thou hast set my heart at liberty**.—Though I am far from laying any considerable stress upon this observation; farther still from advancing it into the place of an argument; yet I may be permitted to mention it, in the confidence and familiarity of friendship.

Ther. An opinion delivered with so much modesty, and so nearly connected with my Aspasio's comfort, has doubtless a claim to my serious attention. Otherwise, it might possibly provoke my raillery: for you must know, I am no great admirer of inward feelings. I cannot think them a very solid method of demonstrating your point. It must be enforced by better reasons, if you would gain it access to *my* heart.

We must place, you say, a dependence upon the LORD JESUS CHRIST, in all that he has *done* and *suffered*. What HE has done and suffered, you add, is our only justifying righteousness; and to place our dependence on it, is the only way to receive pardon of sins; the only way to inherit eternal life.

Asp. I have said it, Theron, and I abide by it. This, being the righteousness of GOD, is——

Ther. Give me leave, before you proceed farther, to propose a query. Does the righteousness of GOD signify the active and passive obedience of CHRIST?

* Psal. cxix. 32.

Asp. Righteousness is a conformity to the law, in heart and in life. As the SON of GOD voluntarily made himself subject to the law, perfectly fulfilled its precepts, and suffered to the utmost its penalty; this, I should imagine, furnishes us with the *truest* and *noblest* signification of the phrase.

Ther. What, if I or others should imagine quite the reverse?

Asp. I thank my friend for his admonition. It is indeed taking too much upon me, to suppose, that *my bare* imagination should pass for orthodoxy and truth.—But is there nothing weighty in the reason, which I have alledged? Was there no righteousness in our LORD's most free submission to the commands of the law, and in his persevering performance of all holy duties? Was there no righteousness in the consummate excellency of his nature, his temper, his conversation? No righteousness in the matchless perfection of his acting, his abstaining*, his suffering? Nay, was not this obedience, in the most plain and full sense of the expression, *The Righteousness of GOD*? Did it not, in every sense of the expression, and in every view of the subject, answer the exalted character? Being, as a masterly critic explains the phrase, "A righteousness devised by GOD the FATHER, from all eternity; wrought out by GOD the SON, in the person of JESUS CHRIST; applied by GOD the HOLY GHOST, to the sinner's soul."

Ther. This doctrine of yours, if I rightly understand it, would make remission of sins but one *half* of our justification; and something else necessary, in order to life eternal. Which is just as rational, as to suppose, that though one cause may expel darkness, another must supervene, in order to introduce light.

Asp. The nature of justification, and the nature of condemnation, are two *opposites*, which will mutually illustrate each other.—What is implied in the condemnation of a sinner? He forfeits eternal life, and is doomed to eternal death.—What is included in the jus-

* Alluding to the summary of moral duties, given us by Epictetus, in that well-known adage, *Ἀπὸ τοῦ καὶ ἀπὸ τοῦ*.

tification of a sinner? It supercedes his obligation to punishment, and invests him with a title to happiness. *Both* which are procured by CHRIST's mediation in our behalf; and *both* take place, when we are united to that Divine HEAD.—We suppose, therefore, a difference between the benefits; but have no notion of deriving them from two different sources. We ascribe them both to one and the same all-sufficient cause, JESUS CHRIST *the Righteous*.

Your comparison, though intended to overthrow, I think, fully establishes the sentiment.—When yonder bright orb makes his first appearance in the east, what effects are produced? The shades of night are dispersed, and the light of day is diffused.—To what are they owing? Each to a separate, or both to the same origin? Every one's experience will answer the question. Thus, when the author of salvation is manifested in the soul. He brings *at once* pardon and acceptance. Both which constitute the *healing* * of the nations; and both seem necessary to complete the blessing of justification.

To illustrate this point, we will suppose Adam, continuing in innocence, and persevering in obedience. We will suppose him come to the last period of his abode on earth; appearing before the SUPREME JUDGE, as a candidate for eternal life. How would his sentence run? “Thou hast been a rebel; but infinite mercy forgives thee.” Would it not rather proceed in this manner? “Thou art perfectly righteous; thou hast been completely obedient; therefore, infinite fidelity rewards thee.” Now, how could CHRIST *bruise the serpent's head*? How remedy the direful effects of the fall, and restore the happiness lost by Adam; if he did not both take away our guilt, and put us in possession of a perfect righteousness?

Ther. This, I know, is the fine-spun theory of your systematic divines. But where is their warrant from scripture? By what authority do they introduce such subtle distinctions?

Asp. I cannot think the distinction so subtle, or the theory so finely spun. To be released from the dam-natory sentence, is one thing; to be treated as a righte-ous person, is evidently another.—Absalom was par-doned, when he received a permission to remove from Ges-hur, and dwell at Jerusalem. But this was very different from the recommencement of filial intercourse, and parental endearment *. A rebel may be exempted from the capital punishment, which his traiterous prac-tices deserve; without being restored to the dignity of his former state, or the rights of a loyal subject. In Christianity likewise, to be freed from the charge of guilt, and to be regarded as righteous persons, are two several blessings; really distinct in themselves, often distinguished in scripture, though always included in the very essence of justification.

Ther. Where are they distinguished? In what texts of scripture? This is what I called for—your scriptu-ral warrant.

Asp. What think you of Job's reply to his censorious friends? *GOD forbid, that I should justify you †!* That he forgave them, there is no doubt. Yet he could not justify them: could not allow their reflections to be equitable, or their behaviour charitable.

What think you of Solomon's supplication? *Then hear thou in heaven, and do, and judge thy servants; con-demning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righte-ousness ‡.* To condemn, in this passage, evidently sig-nifies to pronounce guilty, and obnoxious to punish-ment. By parity of reason, to justify must denote to pronounce righteous, and intitled to happiness.

What says Solomon's father? *Enter not into judg-ment with thy servant, O LORD! For, in thy sight,*

2 Sam. xiv. 14.

† Job. xxvii. 5. *Vos justos in causa vestra adversus me pronunti- em.* SCHULT. See the word צדק Isai. l. 8. Bengelius has, with his usual solidity and correctness, explained the meaning of *δικαιωσθαι*. *Est autem significatus iste valde prægnavus; ut quam la- te patet peccatum cum reatu & vitio, tam late ex adverso pateat justitia. Denotans omne id, quo homo fit, & judicetur, & dicatur.*

‡ 1 Kings viii. 32.

shall

shall no man living be justified *. A man might be pardoned, if judged according to the tenour of his own obedience. But no man could be *declared righteous*, in consequence of such a trial: this, before the supreme tribunal, were absolutely and universally impossible.

From all which passages I conclude; that, to be accounted righteous, is different from, is superior to, the bare remission of sin. Is as our church expresses it, *Of unjust to be made just before GOD*.

Ther. All these instances are selected from the *Old Testament*. The *New*, if I mistake not, speaks another language. Consider the case of the penitent publican. What does he request? *GOD be merciful to me a sinner!* What does he obtain? *He went down to his house justified* †. If then the petition and the grant may be deemed correspondent, pardon and justification must be reckoned equivalent.

Asp. The *Old* and the *New Testament* are, in their style and contents, exactly correspondent. *Echo*, in yonder cloysters, does not more punctually reverberate the speaker's voice, than those divine books harmonize with each other.

It will not follow, from the publican's request and the publican's blessing, that pardon and justification are the same. Only, that *GOD's* bounty frequently exceeds our prayers, and is larger than our expectations. Or, that the blessing which was implored, and the blessing which was vouchsafed, are inseparably connected, and always accompany each other.

That they are not the same, will appear from an instance recorded in the *New Testament*. The instance, I mean, of *CHRIST* and *Barabbas*.—Of *Barabbas* the judge might properly say; “He is a notorious malefactor. But I acquit him. I release him.” This is pardon.—Of *CHRIST* the judge actually said; *I find no fault at all in him*. To which the centurion added; *Certainly this was a righteous man*. This is justification.

* Psal. cxliii. 2. See also Psal. li. 6. Heb. Bib.

† Luke xviii. 13, 14.

What I am asserting, will more evidently appear, from that gracious proclamation, made by the sacred herald; *Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him, all that believe, are JUSTIFIED from all things.* Did the captive Grecians leap for joy? did they rend the very air with their shouts? when the crier, by command of the Roman general, proclaimed liberty—wished for liberty to them all? And shall not our hearts spring with transport and gratitude, when we hear this message of mercy from the ambassador of heaven! Let us dwell upon it a moment. It may drop balm on our consciences, while it yields argument for our dispute.

“*Through this SAVIOUR*, by his order and in his name, I propose to your acceptance the free, the full, the absolute forgiveness of all your sins. By which you shall be discharged from guilt, delivered from punishment, and rescued from all the dreadful consequences of your iniquities.”—Inestimable grant! Yet, in the last clause, it proceeds to a patent of honour.—“*Through this JESUS*, who is both GOD and man, who was dead and is alive for ever—more, *all that believe are JUSTIFIED.* The verdict runs in their favour. They are pronounced righteous in open court. Justice itself declares, they are *“without spot and blameless.”*”

Ther. If this be justification, it is a high privilege indeed. Too high, methinks, for sinful man to expect.

Asp. It is too high, infinitely too high, for sinful man to attain by any obedience of his own; but not too high for the righteousness of CHRIST to procure, nor for the grace of GOD to confer.—I appeal to yourself, whether this is not the customary and obvious signification of the word. When a criminal has been found guilty, but is freed from punishment, we may say of such a one, “He is pardoned:” we never say, “He is justified.” Then only a person is justified, when his righteousness is made clear as the light.

This the very genius of our language implies, and with this the doctrine of the apostle accords. St. Paul mentions a *justification of life*. Not barely an exemption from

from the sentence of death, but such a justification, as gives a *title* * to the reward of life. The words are very emphatical. We shall injure the dignity of their meaning, if we understand them in a more contracted sense.—Towards the close of the same chapter, we have another passage, rich with consolation, and full to our purpose. *Grace reigneth through righteousness unto eternal life* †. Here is pointed out the *prime source* of all our blessings, infinitely free and triumphant grace; the *meritorious cause*, not any works of man, not any qualifications of our own, but the perfect righteousness of our LORD JESUS CHRIST; the *effect* or *end* of all, which is, not barely an absolution from guilt, but an instatement in life; a life of holy communion with GOD in this world, to be crowned with an eternal fruition of him in another.

Accordingly, eternal life is called *the hope*, not of forgiveness, but of *righteousness* ‡. And it is bestowed, not barely because of absolution, but *because of righteousness* §.—I think, therefore, we have very sufficient reason to distinguish between the *pardon* which delivers from hell, and the *righteousness* which intitles to heaven. The former does by no means constitute the latter; but is connected with it, as a link in the same chain, or included in it, as part of the same whole—that important and glorious whole, JUSTIFICATION! which, to every poor sinner, who knows his undone condition, must be incomparably more valuable than ten thousand worlds.

Ther. Admitting your distinction to be proper, is not the death of CHRIST sufficient of *itself* to obtain both our full pardon, and our final happiness?

Asp. Since my friend has started the question, I may

* Rom. v. 18. *Quoniam est declaratio divina illa, qua peccator, mortis reus, vita adjudicatur, idque jure.* BENJEL. This I take to be the precise meaning of justification. Pardon is founded upon clemency in the judge; justification upon righteousness in the party arraigned. Where there is any, though it be but the least fault, an upright *earthly* judge cannot justify. Much less will the infinitely righteous judge of quick and dead. But sinners, having in the obedience of CHRIST a *most perfect* righteousness, are justified, *idque jure*, and that on principles of equity.

† Rom. v. 21.

‡ Gal. v. 5.

§ Rom. viii. 10.

venture, with all reverence to the divine counsels, to answer in the negative, it being necessary, that the REDEEMER of men should *obey*, as well as *suffer*, in their stead.—For this we have the testimony of our church, “It had not been enough to be delivered by his death from sin, except by his resurrection we had been endowed with righteousness.”—For this we have the authority of our LORD: *This commandment, says he, have I received of my FATHER, that I should lay down my life* *. *Thus it becometh us*, adds he in another place, *to fulfil all righteousness* †.—To all which his apostle subjoins, that, if we *reign in life*, it must be, not only through those sufferings which expiate, but also *through that righteousness* ‡ which merits.

Ther. Our LORD’s testimony relates only to a *positive* institution, and is quite foreign to your purpose.—I have often been disgusted at such strained applications of scripture. The partizans of a system wrest the sacred book. They deal with divine truth, as the tyrant Procrustes served those unhappy creatures, who fell into his merciless hands. Is a text too short to suit their design? Our Procrustean expositors can stretch it on the rack, and lengthen its sense. Is it too full to consist with their scheme? They can lop off a limb, secrete a sentence, or contract the meaning.—Is this to reverence the great GOD? Is this to treat respectfully his holy word?

Asp. I have been grieved, I assure you, and disgusted at this practice, as well as yourself. A practice, not only very irreverent, but very injudicious also. It really prejudices the cause it would unfairly recommend. Such a support is like *a broken tooth, or a foot out of joint* ||; not only unserviceable, but hurtful; an obstruction, rather than a furtherance.—However, I am not conscious of committing any violence on this passage, or of forcing it into my service. The circumstance you object rather strengthens, than invalidates the conclusion. If it was so requisite for our blessed MEDIATOR, to observe a *positive* and temporary institution,

* John x. 18.

† Matt. iii. 15.

‡ Rom. v. 17.

|| Prov. xxv. 19.

how much more necessary, to fulfil those *moral* precepts, whose obligation is unalterable and everlasting? At his baptism, he observed the former, as a token or earnest, that through his whole life he would fulfil the latter §.

Besides, it should be considered, whether CHRIST's sufferings were a complete satisfaction to the law? Complete they were with regard to the *penalty*, not with regard to the *precept*. A distinction obvious and weighty. From whence arises the following argument; which, for *once*, you will allow me to propose in the logical form.

By what alone the law was not satisfied; by that alone sinners could not be justified:

By CHRIST's sufferings alone, the law was not satisfied:

Therefore, by CHRIST's sufferings alone, sinners could not be justified.

But when we join the active with the passive obedience of our LORD; when we add to both the perfect sanctity of his nature; how does our justification stand firm, in the *fullest* sense of the word! We have all that the law demands, both for our exemption from the curse, and as a title to the blessing.

Ther. Does not the scripture ascribe the whole of our salvation to the death of CHRIST; delivering it, as a never-to-be-forgotten maxim in Christianity, that *we have redemption through his blood* *; *are brought near through the blood of CHRIST* †; nay, that *we are justified* (the very point under debate) *through his blood* ‡.— Would the inspired writer have assigned these various blessing to this *one* cause, if it had been a price inadequate to the purchase, or a means insufficient to accomplish the end?

Asp. This *part* of our LORD's meritorious humiliation, is, by a very usual figure, put for the *whole*. The death of CHRIST includes, not only his sufferings, but his obedience. The shedding of his precious

§ *Ἡσας δικαιοσύνην*, *Omnes justitia partes*, atque adeo hanc quoque, cæterarum majorum arrhabonem. BENGEL.

* Eph. i. 7.

† Eph. ii. 13.

‡ Rom. v. 9.

blood, was at once the grand instance of his suffering, and the finishing act of his obedience. In this view it is considered, and thus it is interpreted, by his own ambassador, who, speaking of his divine MASTER, says, *He was obedient unto death, even the death of the cross* ||.

By the same figure, faith is sometimes said to be a lively influential persuasion, *That CHRIST died for our sins* §. At other times, it is represented as a firm practical belief, *That GOD hath raised him from the dead* †. Neither of which can, without the utmost contrariety to the analogy of scripture, be taken in the *exclusive* sense. Each act must be understood, not separately, but jointly; each as implying both, or reciprocally inferring one another.

In like manner, when the scripture ascribes our justification to the death of CHRIST, we are not to think, that it would *set aside*, but *imply* his obedience. It is not because his active obedience has no concern in procuring the blessing, but because his bitter passion was the most conspicuous, and the completing stage of his ever-glorious undertaking. Then, and not till then, he could truly say, *FATHER, I have finished the work thou gavest me to do* *.

Ther. According to your account then, it should be possible for a man to have all his sins pardoned, yet not attain to *complete* justification; which is as contrary to sound sense, and true divinity, as to imagine, that crookedness may be removed, and the object not become straight.

Asp. No, Theron. I only apprehend, that pardon does by no means exhaust the *whole* nature of justification. For which I have a better warrant than my own apprehension: *He was delivered for our sins, and rose again for our justification.* “O most comfortable word,” saith our church, “evermore to be born in remem-

|| Phil. ii. 8. The original is *μὴτε θανάτου, usque ad.* Not only in death, but through his whole life, *even unto death.* That same principle of duty to GOD, which influenced our SAVIOUR's life, carried him on to the last and greatest act of obedience, his voluntary submission to death.

§ 1 Cor. xv. 3.

† Rom. x. 9.

• John xvii. 4.

“brance!

“brance! He died to put away sin;” *this is one part of justification*: “He rose again to endow us with “righteousness †;” *this is the other part.*

According to my account it is impossible, that the active and passive obedience of our REDEEMER should be disjoined. To whomsoever the one is imputed, from him the other is not withheld. They were *undivided in CHRIST* the illustrious head; and they are undivided in their application to his mystical body. As CHRIST in suffering obeyed, and in obeying suffered; so, whoever receives CHRIST as an atonement, receives him also as a righteousness.

This has been observed before; and, if this be real fact, what an *inestimably precious* gift is the gift of CHRIST! Never was the most sovereign remedy, so admirably suited to any malady, as this is adapted to our necessitous and miserable state. In HIM may we be found, living and dying! How safe, how happy then!—Let me not weary your patience, if I repeat a passage from our excellent Dr. Lightfoot; which, though artless and remarkably simple, has very much affected my mind, and, I hope, will leave some valuable impression on my friend’s. “Justification,” says that judicious divine, “is a man’s being interested in all “CHRIST’s righteousness. And, if any thing is to “be longed for, sure that is, to be interested in *all* “CHRIST’s righteousness.”

Ther. You don’t weary my patience; neither do you satisfy my doubts. For you take no notice of the *absurdity* objected, and the comparison which enforces it.

Asp. Your comparison, my dear friend, is not founded on a *parallel* case. Neither sense nor philosophy find a medium between the removal of crookedness, and the succession of straightness. But reason discerns an *apparent*, and revelation maintains an *important* difference, between the pardon of sin, and a title to life. This has already been proved from scripture, and is, to me at least, evident from the very nature of things. If a

† For this, and the preceding quotation, see our homily on the resurrection.

king, in favour of some condemned malefactor, revoke the sentence of death ; this is one very considerable act of clemency. But if he pleases to make the pardoned criminal a *partaker* of his kingdom, or an heir of his crown ; this surely is a new, and a much higher instance of royal bounty.

Since you insist upon a *similitude*, the word of GOD, which always speaks with consummate propriety, will furnish us with one. Zechariah illustrates the doctrine of justification. He represents the sinner by a person arrayed in *filthy garments*. His pardon is described by *taking away* this fordid apparel : by which benefit, he ceases to be defiled ; yet is he not hereby clothed ; yet is he not hereby justified. This is an additional blessing, signified by putting on *change of raiment**, and wearing beautiful robes.—Here the circumstances tally. The two constituent parts of justification are severally displayed, and strongly marked. Here we have the removal of filth, and the accession of beauty ; that which frees us from being abhorred, and that which renders us accepted ; which, though distinguishable in themselves, and distinguished by the sacred writer, are always united in the divine donation.

After all, I readily acknowledge, that the clemency of an earthly sovereign, the proceedings of an earthly tribunal, or the generosity of an earthly benefactor, are but partial and inadequate representations of this wonderful affair ; because, in the case of justifying a sinner, all is absolutely free, yet all is strictly due ; *absolutely free*, with respect to unworthy man ; *strictly due*, with regard to the merits of CHRIST.

Ther. Due to CHRIST—This notion, I suppose, is founded upon a covenant ; a *chimerical* covenant, that CHRIST would take upon him the obedience required from man, of which there is not the least intimation in holy scripture.

Asp. That CHRIST undertook every thing necessary, to redeem *lost sinners* from death and hell ; every thing necessary, to procure for *attainted rebels* a title to life and glory ; this cannot be reckoned chimerical.

* Zech. iii. 3, 4, 5.

This must be as real, as that lost sinners are redeemed, or attainted rebels restored. Every proof of the one proves and establishes the other. This is what we call a *covenant*; and, from its benign nature, THE COVENANT OF GRACE.

Without *undertaking* this, I see not how our LORD could sustain the character of a SURETY; nor, without *fulfilling* it, how he could execute the office of a REDEEMER.—And, I believe, you yourself will be at a loss to shew, with what kind of justice the eternal FATHER could *lay** our iniquities on the innocent JESUS, unless he had *consented* to be answerable for our guilt.

Ther. This is no answer to my objection. I said—and it has been asserted by a very eminent and able pen—that there is no intimation of any such covenant in the whole scriptures.

Asp. What then can be the meaning of those remarkable words in the prophecy of Zechariah, *The counsel of peace shall be between them both*†? Here, I think, the covenant

* Isai. liii. 6.

† Zech. vi. 12, 13. These two verses contain a brief, but very fine description of the REDEEMER; of his person, his office, and his glory, together with the all-gracious cause, and ever-blessed fruit of our redemption.

His person: He is *the man*, or, as the Hebrew imports, *the real*, but at the same time *the illustrious man*.—*Whose name is the BRANCH*; being the new origin of a new race; the father of a spiritual seed, who are children, not of the flesh, but of the promise.—A branch that shall spring, not from a common root, not from any human planting, but ~~from~~ *from under himself*; being born of a pure virgin, and by the power of his own SPIRIT, he shall be both stock and stem to himself.

His office: it is to *build the temple*, the church of the elect, which is the house of the living GOD; in which he dwells, and by whom he is worshipped; laying the foundation of this spiritual edifice in his cross, and cementing it with his blood.—Which he shall rule as a *king*, after having redeemed it as a *priest*; uniting the sacerdotal censer with the regal diadem, and being a *priest upon his throne*. Hence proceeds his *glory*: for he *stands* not, like other priests, offering daily the same oblations; but, having by one sacrifice obtained eternal redemption for us, is *set down* at the right hand of the MAJESTY on high.

What is the *cause* of these great events? What but that most sacred and august convention, *the counsel of peace*, which was settled

covenant is mentioned, and the parties are specified.—*The counsel of peace*, if I mistake not, signifies the mysterious and unsearchable contrivance, formed for the recovery of ruined man.—Formed and carried into execution by the LORD Almighty, or GOD the FATHER, and that illustrious person, who is to *build the temple, and bear the glory*. A character, which none can claim, a task, to which none is equal, but the blessed JESUS only.

In Psalm the xlth, the *conditions* of the covenant are circumstantially recorded; which were the incarnation, obedience, and death of the eternal SON: *A body hast thou prepared me. Lo! I come to do thy will; and to offer one sacrifice for sin**.—The *accomplishment* of these conditions, is alledged and pleaded by our great MEDIATOR, in the introduction to his last solemn prayer †. What he implores, in the process of his supplications, may be looked upon as the *recompence* ‡, decreed him by the FATHER, and stipulated in this magnificent treaty.—*Implores*, did I say? It is very observable, that our LORD makes a *demand*, rather than a *request*. The expression is not *ερωσω*, but *θελω* ||; a word of authority, not of supplication. He claims what, by the FATHER's engagement, and by his own obedience, was become his unquestionable right.

Here are the parties of the covenant; the conditions of the covenant; the performance of the covenant; and the reward, which, by virtue of such performance, is merited, is claimable, is due. All this, I should imagine, amounts to an *intimation*, and somewhat *more* than an intimation of the covenant.

Ther. This you call the covenant of grace: but if we

tled *between them both?* between the LORD JEHOVAH on one hand, and the man whose name is the BRANCH on the other.—Called a *counsel*, from the entire consent, which actuated each party, and the transcendent wisdom, displayed in the whole scheme.—The *counsel of peace*, because of its sovereign efficacy to make peace with an offended GOD, peace in the accusing conscience, peace among people of jarring tempers and discordant principles.

* Heb. x. 5; 7, 12.

† John xvii

‡ This recompence is specified and promised in another authentic copy of the same grand treaty, registered Isai. xlix. 1—6.

|| Not I *beg*, but I *will*. John xvii. 24. *Sic volo, sic jubeo.*

are

are justified by CHRIST's fulfilling of the law, we are justified by works. So that, before you can strike out such a way of salvation, you must *contradict* yourself: and, what is more adventurous, you must abolish that fundamental principle of the gospel; *By the works of the law, shall no flesh be justified,*

Asp. We are, I grant it, justified by works. But whose? The works of CHRIST, not our own.—This is very far from contradicting ourselves; equally far is it from abolishing, what you call a “principle of the gospel.” Which, though an undeniable truth, is not an evangelical doctrine. Because, it only shews us our miserable state, and the utter impossibility of relieving ourselves. Whereas, nothing is genuine gospel*, but what speaks comfort, and administers recovery.

Between the covenant of works, and the covenant of grace, this, I apprehend, is the difference. In the former, man was to obtain eternal life by his *personal* obedience: by the latter, the obedience of *his surety* is accepted instead of his own. The righteousness required by both, is not *sincere*, but *complete*; not proportioned to the abilities of fallen man, but to the purity of the law, and the Majesty of the LAWGIVER.—By this means, the glory of GOD as an awful sovereign, and the glory of his law as an inviolable system, are entirely preserved and illustriously displayed. The salvation of sinners, neither clashes with the truth, nor interferes with the justice of the supreme LEGISLATOR. On the contrary, it becomes a *faithful* and *just*† procedure of the most high GOD, to justify *him that believeth on JESUS*.

Ther. When you make this difference between the two covenants, where is your authority from scripture? Which of the sacred writers have taught us, that, though one demanded personal, the other is content with *vicarious* obedience?

* The *gospel*, precisely considered, and as it stands in contradistinction to the *law*, is the doctrine of pardon and life through JESUS CHRIST; through his satisfaction and righteousness, freely presented to lost sinners, and freely to be applied for their salvation.

† 1 John i. 9.

Asp. Which?—*The first three.* The most eminent historian; the most enraptured poet; and the most zealous preacher. I need not inform you, that I mean Moses, David, and Paul.

The testimony of David has already been recited.—Moses gives us a concise, but very instructive account of the second covenant. With *whom*, according to his representation, was it made? Not with Adam, or any of his posterity; but with the LORD JESUS CHRIST, in the room and stead of both. None of the articles are proposed to a poor, impotent, ruined creature. It is not a law of commandments, but a free promise only, that must afford relief in a fallen state. Therefore the whole burden is consigned over to the interposing SAVIOUR, significantly described by *the seed of the woman*. It is not said, “Thy best endeavours, O Adam, thy true repentance and sincere obedience, shall retrieve this fatal miscarriage; but, *the seed of the woman shall bruise the serpent’s head**. The SON of the MOST HIGH, by taking thy nature, submitting to thy obligations, and suffering death for thy sins, HE, even HE, shall fully repair thy loss.”

CHRIST, we see, undertook to execute the conditions. CHRIST was our representative in this great transaction. For which reason he is styled by St. Paul, *the second man*†, and *the surety of a better covenant*‡—Our help being laid upon ONE, that is so mighty; upon ONE, that is so faithful; the covenant is said to be, *in all things well ordered and sure*||. Admirably well ordered indeed, for the comfort of the Christian, and the security of his salvation.—“’Tis true, may he argue, I cannot fulfil the conditions; and ’tis equally true, that no such thing is required at my hands. The LORD JESUS CHRIST, of his adorably rich goodness, has performed all that was conditional §; and

* Gen. iii. 15.

† 1 Cor. xv. 48.

‡ Heb. vii. 22.

|| 2 Sam. xxiii. 5.

§ Witius, instead of representing the covenant of grace as a chimerical thing, most affectionately and charmingly displays its excellency; *Si quicquam ergo attentissima consideratione dignum censeretur debeat, sane id fœdus gratiæ est. Hæc via ostenditur ad meliorem terrestri Paradisum;*

"and has established, for me and for his people, a *valid title* to the promises *, the privileges, and—

Ther. "has thereby released me from all obligation to practical duty."—Farewel then to our own obedience. No more occasion for any holiness of life. Nay, the sluice is opened for an inundation of ungodliness.—Fine divinity truly! Should I not rather say? Downright *Antinomianism*!

Asp. No, my friend: CHRIST *came not to destroy the law, but to fulfil* †. He has fulfilled it, to the uttermost, in his own person. He has also merited for us those supplies of the SPIRIT, which alone can enable weak corrupt creatures to yield acceptable obedience.—Though our LORD JESUS died, and was obedient for the *ungodly*; though he always *finds* us ungodly, when he justifies us; yet he never *leaves* his people in this abominable state. On the contrary, he *teaches* them, and by this very grace of free justification, *to deny all ungodliness and worldly lusts* ‡.

Pray, let us consider the tenour of this covenant; since you are so very apprehensive of its consequences.—

"I will put my laws into their minds, and on their hearts
"will I write them ||. They shall discern such a beauty
"and glory in my precepts, as will engage their desires,
"and win their affections. So that it shall no longer
"be their *burden*, but their *delight*, even their meat
"and drink, to do the will of their FATHER in hea-

Paradisum, & ad certiore[m] stabilioremque felicitatem, eâ qua Adam excidit. Hic nova spes perditis mortalibus allucet, quæ eo gratior esse debet, quo inexpectatior obvenit. Hic conditiones offeruntur, quibus æterna salus annexa est; conditiones non a nobis rursus præstandæ, quod animum despondere faceret; sed ab EO, qui vitâ non excedet, antequam vere dixerit, consummatum est. De Oecon. Lib. II. Cap. i.

* Therefore the apostle uses this remarkable expression, *Covenants of Promise*, Eph. ii. 12.—*Covenants*, in the plural number: because administered at sundry times, and manifested in divers manners; though the substance of each was one and the same, namely CHRIST.—*Covenants*, not of mutual contract, but of absolute grace; because the blessings were not proposed on the foot of obligatory conditions, but by way of free grant, or unconditional promise. *I will be their GOD; they shall be my people.* Jer. xxxi. 33.

† Matt. v. 17.

‡ Tit. ii. 12.

|| Heb. viii. 10.

“ven.”—This, you will own, is practical duty, in its most perfect form. And this is one benefit of the covenant; one of the privileges purchased by our great MEDIATOR. Now it seems wondrous strange, that the *purchase* of an estate for you or me, should be reckoned the sure means to *deprive* us of the possession, or *debar* us from the enjoyment.

How often is this weak surmise urged as an argument? All whose plausibility is owing to a palpable mistake, or an egregious fallacy: to a supposed separation of things, which are absolutely inseparable; I mean, our justification and our sanctification*.—You are a philosopher, Theron. Try, if you can separate *gravity* from the stone, or *heat* from the fire. If these bodies and their *essential* properties, if these causes and their *necessary* effects, are indissolubly connected; so are a genuine faith, and a conscientious obedience. To suppose them disunited, is as contrary to sound divinity, as it would be contrary to true philosophy, if you should talk of a burning substance that has no warmth, or of a solid substance that has no weight.—Never therefore, my dear friend, repeat this stale objection; never propagate this ungrounded † clamour; nor adopt a cavil, which
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* See *Isai.* xlv. 24. *1 Cor.* i. 30. *1 Cor.* vi. 11. Where these blessings walk hand in hand; and never *were*, never *will*, never *can* be parted. No more, than the delicious scents, can be separated from the beautiful bloom of the rose or carnation. Let the flower be expanded, and the fragrance transpires. Let justification take place, and, under a sense of this delightful privilege, the heart is purified; the life is rectified; the whole man sanctified.

† This puts me in mind of what Theodorus replied to Philocles; who was often insinuating, that he preached *licentious* doctrine; because he enlarged, with peculiar assiduity, upon faith in JESUS CHRIST; and frequently chose such texts as, *Believe in the LORD JESUS, and thou shalt be saved.*

“I preach salvation by JESUS CHRIST; and give me leave to ask, whether you know what salvation by CHRIST means?”—Philocles paused. He began to blush; would have eluded the question, and declined an answer.—“No, said Theodorus: You must permit me to insist upon a reply. Because, if it be a *right* one, it will justify me and my conduct: if it be a *wrong* one, it will prove, that you blame you know not what; and have more reason to inform yourself, than to censure others.”

This disconcerted him still more. Upon which Theodorus proceeded.

is altogether as unphilosophical, as it is anti-evangelical.

Ther. We digress from the point. My principal objection is not satisfied. I was observing that, according to *your* manner of stating the affair, salvation is no longer free, but founded upon works.—They are the works of the law, though CHRIST performs them. To maintain, that we are justified by these works, is to confound the difference between the law and the gospel.

Asp. Though we should admit your premises, we cannot acquiesce in your conclusion. The same righteousness, by which we are justified, is both legal and evangelical. *Legal*, in respect to CHRIST, who was made under the law, that he might obey all its commands. *Evangelical*, in respect to us, who work not ourselves, but believe in the great FULFILLER of all righteousness.—This is much of the same nature, with that other momentous distinction in divinity; salvation is freely given, yet dearly bought. *Freely given*, with regard to us; *dearly bought*, with regard to CHRIST. So, we are justified *by* works, if you look forward to our SURETY: we are justified *without* works, if you cast a retrospective view on ourselves.

Theron was revolving these points in his mind.—Ac-

ceeded. "Salvation by CHRIST means, not only a deliverance from the *guilt*, but also from the *power* of sin; the latter effected by means of the former. *HE gave himself for us, that*, having rescued us from the damnation of hell, and restored us to the hope of heaven, *he might*, by the faith or believing enjoyment of these blessings, *redeem us from all iniquity.*"—"Go now, Philocles, and tell the world, that by teaching these doctrines, I promote the cause of licentiousness. And you will be just as *rational*, just as *candid*, just as *true*, as if you should affirm, that, when your house was in flames, the *firemen*, by playing the engine, and pouring in water, burnt the building to the ground, and laid your furniture in ashes."

The same may be said of those writers, who, to depreciate the truth as it is in JESUS, and to discredit the great duty of a sinner, and talk of "a presumptuous inactive reliance on the blood and merits of CHRIST." Which is mere inconsistency. Made up of incompatible ideas.—A pretended or hypocritical reliance there may be: but, whenever reliance is *real*, it cannot be *presumptuous*, because it has GOD's word for its warrant; it will not be *inactive*, since it is a connection with CHRIST the living Head.

pasio, after a short interval, renewed the discourse.—I know not, whether my friend is yielding to my arguments, or searching after objections; deliberating upon a capitulation, or mustering his forces for a fresh sally. However, let me take this opportunity of dropping a hint, and suggesting a caution.

The grand reason, which inclines some people to reject this comfortable doctrine, lies concealed, if not in an absolute disbelief of our LORD's eternal glory and GODHEAD, yet in unsettled apprehensions of it, or an habitual inattention to it.—If our SAVIOUR was not really GOD, as some writers, unhappily mistaken themselves, endeavour to persuade the world; it would be a reasonable practice, and entirely consistent with their scheme, to disavow the imputation of his righteousness. Because, upon such a supposition, his obedience was no more than bounden duty; in which there could not be the least pretence to merit, and which could be profitable to none but himself.—Whereas, if we verily believe him to be the incarnate GOD, his submission to the law becomes an act of *voluntary* humiliation. Which circumstance, together with the *transcendent* dignity of his person, render his obedience not meritorious only, but inexpressibly and *infinitely* meritorious.

As the blood of CHRIST is called GOD's *own blood**; so the obedience of CHRIST was performed in the person of that adorable MEDIATOR, who is GOD over all†. He acted through the whole course of his life, and suffered death at the last, not merely as man, but as GOD-Man; as JEHOVAH-JESUS, IMMANUEL.—Let me entreat you to remember, ever to remember, this *all-important* article of our faith. And may the blessed SPIRIT of wisdom give us an understanding, to know the weighty, the extensive influence of so glorious a truth!

Ther. Far be it from me, to derogate from the dignity of our SAVIOUR's person, or to depreciate the merits of his mediatorial office. Place them as high, as words can reach; exalt them as far, as thought can

* Acts xx. 28.

† Rom. ix. 5

soar; I stedfastly believe you will still fall short, unmeasurably short, of their real worth.—But this consideration seems to increase the absurdity of your notion. For, if CHRIST's righteousness, *his very* righteousness be imputed; then, the true believers are altogether as righteous as CHRIST himself. Whereas, if you maintain, that his righteousness is imputed only *as to its effects*, you will keep clear of this rock.

Asp. This, I apprehend, will be like keeping clear of Scylla, only to fall foul upon Charybdis. It will drive us upon a method, which is insufficient, unnecessary, and apparently absurd.—*Insufficient.* For, in order to justification, that must be imputed, which answers the demands of the law. Now nothing can do this, but the righteousness, the very righteousness of CHRIST. Who, by his perfect obedience, *is the end of the law for righteousness.*—*Unnecessary.* What are the effects of the REDEEMER's righteousness? Pardon of sin, and justification of our persons. When the righteousness of CHRIST is imputed, we have pardon, we have justification. These therefore need not be imputed, because they are possessed: possessed, as the never-failing effects of an interest in the REDEEMER's righteousness.—Sanctification is another effect or fruit of CHRIST's righteousness. But how strange would it be, to talk of an imputed love of GOD! imputed purification of heart! imputed reformation of life! Is not all this apparently *absurd*?

You are fixed in thought, my friend. That brow, which is generally open and expanded, I see contracted almost into a frown. Displeased, perhaps, with the morose and meagre business of argumentation.

Ther. No, Aspasio. I am not displeased; but I must confess, your arguments put my attention a little upon the stretch.

Asp. Well then; we will slacken the cords, and relieve your attention; by giving a familiar and comfortable view of this great transaction. It is represented in scripture under the form of a judicial process. GOD himself is the judge; inconceivably holy to abhor, and inflexibly just to punish sin. A tribunal is erected, and inscribed with this motto; *HE will judge the secrets of*

men, and will in no wise clear the guilty. The persons summoned to appear, are Adam and his children. The accusers are, the precepts of the law, the voice of conscience, and the tempter of the brethren, Satan. All these advance and urge the charge; the charge of guilt; horrid, aggravated, damnable guilt. The charge is proved; is evidenced by ten thousand thousand facts; is absolutely undeniable. What can the prisoner do? He has nothing to alledge in his own defence. He is dumb with conviction, and covered with confusion.—Now therefore he expects the sentence of condemnation, and the execution of vengeance. But at this hour of need, a refuge is provided by grace, rich and free beyond all imagination. JESUS CHRIST the righteous, becomes an advocate for the speechless wretch. IMMANUEL, the Son of GOD, and son of man, pleads his cause. “Deliver him from destruction. I am his surety. I have made a full atonement; I have brought in a complete righteousness.”—This plea, coming from a divine and infinite person, is allowed to be valid. Coming from the representative and surety of the sinner, is admitted on his behalf. This is *imputation*.—Then follow the effects of divine imputation. A sentence is pronounced in the sinner’s favour; absolving him from all guilt; releasing him from all penalties; declaring him approved of GOD, and entitled to heaven. This is *justification*.—When the holy SPIRIT convinces the sinner, how much he stands in need of this blessing; teaches him to see clearly, that it is perfectly free for his acceptance; and enables him, by faith unfeigned, to apply it unto himself; then he is partaker of the gift, he is *justified*. Making continual use of this unspeakable benefit, he knows, that he is passed from death unto life; and by this knowledge, he is renewed*, he is *sanctified*.

This view will, I trust, both relax your attention, and comfort your heart.

Ther. I am obliged to you, Aspasio, for your illustration. But still the difficulty remains. To illustrate,

* Col. iii. 10.

is one thing; to demonstrate, is another. The light, which shews me the colour of a mountain, does not remove it from my paths. If CHRIST's very righteousness is imputed to believers, it still appears to me, that believers must be altogether as righteous as CHRIST himself.

Asp. Believers are partakers of that very righteousness, which renders CHRIST the delight of his almighty FATHER. They are interested in a *spotless* and *everlasting* righteousness. Nay; they are made the *righteousness of GOD* in CHRIST.—Notwithstanding these glorious privileges, believers are far from being altogether as righteous as CHRIST—unless you can suppose, that to be the receiver, is in all respects the same, as to be the author and finisher—unless, to have an imputed righteousness for our own particular use, be altogether the same as to have a mediatorial righteousness, for the justification of others—unless, you esteem it one and the same thing, to be made righteous ourselves by a meritorious surety, and to make others, even innumerable millions of sinners righteous, from our own stock of merit.—These are circumstances, which create a material, a marvelous difference, between the righteousness of CHRIST and his people. Which yield room for a vast, for an unmeasurable pre-eminence of his to theirs.

Ther. Admitting, that believers cannot make others righteous; yet, if CHRIST's obedience be accounted their righteousness, they seem to have no more need of *pardon*ing mercy, than CHRIST himself.

Asp. Yes; because, *before* this imputation, they were sunk in guilt, and dead in sins. Because, *after* it, they are defective in their duty, and in many things offend.

Ther. Does not this doctrine render the intercession of our SAVIOUR superfluous? What occasion have *they* for an advocate with the FATHER, whose righteousness has neither blemish nor imperfection?

Asp. They stand in need of an advocate: first, that they may be brought home to the REPAIRER of their breaches*, and made partakers of his righteousness by

a real faith. Next, that their faith may be preserved, notwithstanding all opposition, stedfast and immoveable; or rather may be carried on, victorious and triumphant, even to the end.

Ther. You say, "CHRIST performed all that was "conditional;" then he *repented* for us, and *believed* for us. This must be admitted in pursuance of your principles. But this is so wild a notion, so contrary to reason and scripture, that to mention it, is to refute it.

Asp. CHRIST performed whatever was required by the covenant of works, both before it was violated, and after it had been transgressed. But neither *repentance* nor *faith* were comprehended in this institution. It knew nothing of the one, and it would not admit of the other.—It was not therefore necessary, neither indeed was it possible, for our immaculate and divine LORD, to repent of sin, or believe in a SAVIOUR. But he did unspeakably more. *He put away sin by the sacrifice of himself**; he is himself the SAVIOUR of all the ends of the earth; and he has power to bestow that blessed SPIRIT, which worketh faith, and produceth repentance.

Ther. However, from what you have advanced, this will unavoidably follow; that a man is to be justified, under the character of a notorious transgressor of the law; and justified under the character of a sinless observer of the law. And what is this, but a *glaring inconsistency*?

Asp. This is not precisely the thing, we mean. We maintain indeed, that a man is justified, as a transgressor; for *HE justifieth the ungodly*. But being justified, he enters upon a new state; he acquires a new character; he is no longer darkness and guilt, but righteousness and light in the LORD.—Neither is this inconsistent, but harmonious; if we take in the two *constituent parts* of justification, the acquittance from guilt, and a title to life. The former supposes us to be transgressors of the law; and such the highest saints in the world are. The latter requires us to be fulfillers of the law; and such must the inheritors of heaven be.—

* Heb. ix. 26.

Much less is this inconsistent, if we consider believers, in their *personal* and *relative* capacity; as they are in themselves, and as they are in their SURETY. Notorious or confessed transgressors in themselves, they have a sinless obedience in CHRIST. The consciousness of *that*, will be an everlasting motive to humility; the belief of *this*, an inexhaustible source of joy.

All this is no more inconsistent, than the union of a gloomy contexture, and a lightsome splendor, in those detached clouds, which float amidst the firmament. In themselves they are a lowering and dark collection of vapours; by the impression of the sun-beams, they are fair and bright as the polished silver.

Ther. After all, the imputation taught in scripture, is not the imputation of CHRIST's righteousness, but of our *own faith*. Agreeably to the apostle's express declaration, *Abraham believed GOD, and it was imputed to him for righteousness**.

Asp. This objection admits the thing in dispute, though it controverts the way and manner of obtaining it. Admits the necessity of some *active, positive* righteousness, in order to our justification. In this particular, I am glad to agree with my Theron: and in this particular, I believe, the generality of serious people agree with us both.—Whenever their consciences are awakened; whenever they seek to establish the hope of eternal life, they constantly turn their eyes to *some* righteousness. Which, they apprehend, may, either in whole or in part, answer the demands of JEHOVAH's law. Some look to their own zealous reformation and *sincere* obedience. Others call, in to their suecour works of *supererogation* in this world, and the discipline of purgatory in another. My friend would assign this office to his *faith*.

Ther. Is this a proper answer to my objection, Aspasio? The text is point-blank against your tenet. You do wisely therefore, not to confront, but to elude the evidence.

Asp. I did not intend it for an answer; only as an *occasional* observation. Which, nevertheless, has a pret-

* Rom. iv. 3.

ty close connection with the subject.—Neither would I use so mean a subterfuge, as to elude an argument, which I could not confute. If my friend had allowed me leisure to explain myself, this should have been my reply.

It is the very nature of faith, to renounce all confidence in any work, duty, or qualification of our own. It is the very nature of faith, to disclaim itself, and to find the whole of our justifying righteousness in CHRIST alone. “Not I, says faith, but the infinite merit of “my LORD.” This is most forcibly demonstrated, and no less zealously inculcated, in the epistle to the Philippians *. There the apostle interprets himself, and settles the subject of our present inquiry. There he expressly declares that the ground of his own comfort, the cause of his own justification, was, not the *grace of faith*, but *the righteousness which is of GOD* by faith. Not the act of believing, but that grand and glorious object of a sinner’s belief, *the LORD our Righteousness*. And why should we not regard the narrative of his experience, as the very best exposition of his doctrine.

Besides; what was that faith of Abraham, to which the apostle refers? and which he proposes, as the inviolable model of our justification?—It was faith in the *promised seed*; even in JESUS CHRIST the righteous †. It was a firm persuasion, that this illustrious PERSON should spring from his loins; should be the author of eternal salvation to himself, and to a multitude of believers, numberless as the stars of heaven.

Accordingly, it is affirmed by the evangelist, that *Abraham saw CHRIST’s day*. He saw his meritorious obedience; saw it with an eye of faith; and, applying it to his own soul, *rejoiced*. He rejoiced, you will observe, not in his own faith, but in CHRIST’s day. An evident proof, that his justification was effected, not by the former, but by the latter—Let us then tread in the steps of that holy patriarch; and we shall ascribe *little*, we shall ascribe *nothing* to our faith; but *all* to the infinitely excellent righteousness of our REDEEMER.

* Phil. iii. 7, 8, 9.
Gal. iii. 16.

† Compare Gen. xv. 5, 6. with

Ther. Sure, Aspasio, you will not presume to correct inspiration! The inspired writer makes no mention of a REDEEMER's righteousness. He says expressly and positively—*It*, that is, Abraham's faith, and not any thing else, *was counted unto him for righteousness*.

Asp. True, Theron; as those windows are reckoned, are counted, *the lights* of your house. And why? because they, and not any thing else, illuminate? No; but because they afford a passage to the illuminating rays. Through them, the first and best of elements, is diffused into all your habitation.—So *we are saved by grace through faith*; by grace imputing, through faith accepting, the righteousness of JESUS CHRIST. Grace is the magnificent source of this nobler light; faith is the means of transmitting it into all the faculties of the soul.

When our LORD declares to the diseased woman, *Thy faith hath made thee whole**; how are we to understand his words? That the patient's belief, and not the agency of CHRIST, wrought the cure? To suppose this, would be extremely derogatory to the power of our great PHYSICIAN. And if we ascribe justification to the act of believing, this will be equally derogatory to the obedience of our great MEDIATOR. In the *former* case, CHRIST and his omnipotent operation, were all in all. In the *latter* case, CHRIST and his infinite merit, are all in all. In *both* cases, faith is only the eye to discern, or the hand to receive the sovereign good.

Ther. I apprehend, the apostle means, that Abraham's faith, instead of his own perfect obedience, was admitted as his justifying righteousness, and became the cause of his acceptance with GOD.

Asp. This, I think, cannot be the meaning. Because, faith is very particularly *distinguished from* the righteousness which is *by* faith, which is *of* faith†. These forms

* Matt. ix. 22.

† Rom. ix. 30. Phil. iii. 9. The apostles, I believe, never make use of this phrase, δικαιωθεῖς ὑπὲρ πίστεως, or διὰ τῆς πίστεως, but ἐκ πίστεως or διὰ τῆς πίστεως. Not *for*, or *on account of* our faith,

forms of expression, put an apparent difference between the evangelical faith, and the evangelical righteousness. Since, whatever is *by* another, and *of* another, cannot, without the greatest violence to reason and language, be reckoned that other.—If faith itself was the cause of our acceptance with GOD, then we should be justified, each by something of his own*. Whereas, it stands upon record in the scriptures; it is an adjudged point in the court of heaven, that *by ONE man's obedience, many shall be made righteous*†.—If faith itself was the cause of our acceptance with GOD, then we should be justified by a righteousness, which is confessedly *imperfect*. For, who has ever attained to the highest degree of this virtue? Or whose faith is not mixed with an alloy of unbelief?—In short, if faith itself was the matter of our justification, I see not how boasting could be *excluded*; how the law could be *magnified*; or what reason the apostle could have, to account all things, but the righteousness of CHRIST, meaner than dross‡.

Say not, that we presume to correct inspiration. We only interpret the inspired word in an harmonious *consistency* with itself. This sense is agreeable to the prevailing doctrine, and to the current language of scripture.—To the *prevailing doctrine*; which is a BELIEVING IN HIM, WHO JUSTIFIETH THE UNGODLY. Sift and examine this expression; *Him* who justifieth. You will find, that the work is CHRIST's; CHRIST's

faith, but *by or through* faith. Making this grace, not the procuring cause, but only the instrument of applying, what is procured by another.—Such language as the former, seems contrary to the sound words of our LORD JESUS CHRIST. Yet, if Theron's sense of the text under debate were admitted, the doctrine contained in this unscriptural and offensive style, is the unavoidable consequence.

* Faith, as an act or duty, is properly our own, and as such it is represented in scripture. O woman, great is *thy* faith, Matt. xv. 28. JESUS seeing *their* faith, Matt. ix. 2. After I heard of *your* faith, Eph. i. 15.

† Rom. v. 19.

‡ Phil. iii. 8. The original is *κυνάλα*—A word of the most contemptible meaning; it signifies the *worthless* scraps, and *sordid* offals, which are cast to the dogs. The reader may see this passage more fully explained in Letter V.

and

and no *other's*. The HOLY GHOST assigns not the least share, not so much as co-efficiency, to any other imaginable cause. Faith therefore, if it presumes to arrogate this exalted prerogative, or if it pretends to the least part in this important business, is a sacrilegious usurper.—To the *current language*; as when David prays, *Purge me with hyssop, and I shall be clean* *; as when GOD is called our fear †, our hope ‡, our joy §. In these places, the instrument is put for the agent, the act for the object. So in the passage before us, the act of faith is put for the *object* of faith. It must be understood, not absolutely, but as some divines speak, objectively, instrumentally, relatively.

Ther. In the name of wonder, what can you mean by this heap of harsh and obscure expressions! Let me entreat you, Aspasio, to speak in your own style, not in the grim dialect of Aquinas. I have an irreconcilable aversion to these scholastic terms. They are the *barbarisms* of divinity. I know but one use they are fitted to serve; that is, to perplex and puzzle a cause you cannot maintain. Somewhat like the liquor, which a certain fish, when closely pursued, is said to emit: by which the water is darkened, and the foe eluded.

Asp. This, Theron, is the meaning of our uncouth phrases: It is not faith itself, which justifies; but that righteousness, which faith continually *views*; which faith delightfully *apprehends*; and on which it finally *terminates*.

To be plainer still—We are justified by faith, in the same manner, as we are fed by the hand, or nourished by the mouth. Neither the hand nor the mouth are the *cause* of our sustenance, but *instruments* only, that

* Psal. li. 7. *Purge me with hyssop*; that is, with the blood of atonement, sprinkled by the bunch of hyssop.—This is one of the most puny and despicable plants. It is placed, by Solomon, in the *very lowest* class of vegetables. Might not the HOLY GHOST intend to denote, by this typical image, the beggarly and insignificant nature of faith, considered in *itself*? Which becomes respectable and efficacious, *only* by what it borrows; *only* by what it receives. See 1 Kings iv. 33. Heb. ix. 19.

† Gen. xxxi. 42, 53.

‡ Psal. lxxi. 5. Jer. xiv. 8.

§ Psal. xliii. 4.

of conveying it, this of receiving it *.—If an apostle affirms, *we are justified by faith*: faith itself declares, *in the LORD I have righteousness*. Put these passages together, and you will have the true sense of our doctrine, and the true doctrine of the gospel.

When Themistocles fled from the persecution of his own countrymen, what recommended him to the protection of King Admetus?—Not his name; that was obnoxious—Not his actions; they had been hostile—But the person of the *young Prince*; whom the distressed refugee caught up in his arms; and, charged with these credentials, presented himself to the royal parent †.—So, faith recommends to GOD, and justifies the soul, not for itself, or its own worth; but on account of what it *embraces*, what it *presents*, and what it *pleads*.

Ther. Is not this a fanciful distinction ‡, and an excessive refinement? Has it any foundation in scripture?

Asp. It is implied in almost all the representations of CHRIST, and all the descriptions of faith which occur in the sacred writings.

* Though I am entirely of Theron's mind, and can by no means admire our *scholastic* divines, or their *logical* terms; yet a remark from Paræus, couched in this style, is so pertinent to the purpose, and so full an explication of the point, that it would be an injury to the cause, not to make it a part of my notes. And some readers, I apprehend, not much acquainted with this old-fashioned heavy dialect, may be well enough pleased to view a specimen: and like it, as they do the *rust* of a medal, merely for its uncouthness and antiquity.

“ Faith justifies, (says my author), not *effectively*, as working an habitual righteousness in us; not *materially*, as though it were itself the constituent cause of our justification; but it justifieth *objectively*, as it apprehendeth CHRIST; and *instrumentally*, as it applieth his righteousness.”

† This, says Plutarch, was a custom peculiar to that country; was reckoned the most solemn method of supplicating favour; and seldom met with a repulse.—To which I may add, it is a custom which Christians should imitate, in all their addresses to the GOD and FATHER of our LORD JESUS CHRIST. When thus used, thus improved, it will never fail of success.

‡ Dr. Gill thought it no fanciful distinction, when he so judiciously observed; faith is an *act* or duty of the soul, but does not justify as such. It is a *grace* of the SPIRIT, but does not justify as such. But we are justified by faith, as it *looks to*, *apprehends*, and *embraces* CHRIST's righteousness for our justification.

CHRIST

CHRIST is likened to *clothing*; and believers are said to *have put on CHRIST* †. Now, it cannot be the act of putting on, that covers our bodies, or keeps them warm, but the commodious garment, which is wore.—He is compared to *bread*: *I am the bread of life* ||. Shall we say, it is the act of eating, which strengthens the constitution, and recruits our spirits? No surely, but the food eaten and digested.—CHRIST was typified by the *city of refuge* §; and sinners by the obnoxious man-slayer; who, if he fled to one of those privileged abodes, and there remained, was safe. No prosecution against him could be valid: he had nothing to fear from the avenger of blood. In this case, was it the bare act of flying, which screened the criminal? By no means. This *conveyed* him to a place of security: but the *place itself* was his sanctuary, his asylum, his safe guard.

Faith is styled *a receiving of CHRIST* *: *As many as received him, to them gave he power, to them he granted the privilege, and the high prerogative, to become the sons of GOD*. The office of faith is, according to this definition, not to contribute its quota, much less to deposit the whole sum, but to take and use the inestimable gift.—Faith is called *a looking unto JESUS* †; in allusion, I suppose, to the famous expedient, provided for the wounded Israelites ‡. Our crucified LORD was prefigured by the brazen serpent; our guilt by the stings of the fiery serpents; and our faith by looking to the miraculous remedy. Did the healing power, I would ask, reside in the mere act of viewing? No; but

† Gal. iii. 17.

|| John vi. 35.

§ Numb. xxxv. 13.

* John i. 12. See also Rom. v. 17.; where a critic of accurate judgment, and delicate taste, though little known in England), makes this remark on the word *λαμβανοντες*, *Non justificat actus sumendi, quatenus est actus; sed illud quod sumitur aut apprehenditur*. BENGEIUS in loc.—His annotations on the New Testament are comprised in a small quarto volume. They present the reader with many refined observations on the elegancies of the style, and sublimity of the doctrines. They are a pattern of the *concise* manner; they gratify our appetite, yet keep us hungry and craving; and, which is the *crowning* excellency, they all along indicate a heart warm and glowing with the love of its subject.

† Heb. xii. 2.

‡ Numb. xxi. 8.

in the emblem of a dying SAVIOUR, elevated on the pole, and ordained for the recovery of the people. *Here* all the efficacy was lodged. *From hence* it was all derived. The action of the eye, like the office of faith, was only to fetch home, and apply the sanative virtue.

Ther. Suppose all you advance to be true, and all you maintain to be solid, what is the advantage of such a distinction?

Assp. Much. It preserves, unshared and inviolate, the honour of GOD our SAVIOUR. It establishes, on an immovable foundation, the hope and comfort of a Christian.—An instance, which lately occurred, will explain my meaning. A certain writer, treating of that tremendous day, when GOD will arise to administer eternal judgment; when he will come to be avenged of his unfaithful servants, and to destroy his avowed enemies; exhorts us all to labour after a living faith—“which alone,” says he, “can carry us safe to the harbour, amidst the universal deluge of woe, which is going to overflow the earth.”

This exhortation, you see, ascribes every thing to an act of our own; to man's faith, not to the REDEEMER's righteousness. This, therefore, must greatly dishonour the all-sufficient REDEEMER, and his infinite merit.—As this act of our own is confessedly imperfect and changeable, it affords but a crazy bottom, on which to embark our everlasting interests; a consideration, which must damp our joy, and often fill us with uneasy suspicions:—Whereas, let CHRIST be the vessel of preservation and conveyance; let faith signify our entering upon it, and our continuing in it; then all is regular, and all is secure. Salvation is of the LORD. CHRIST has the honour and glory; while we have an ark, which no waves can overwhelm, no rocks can shatter.

Once more, therefore, let me observe, in pursuance of this important remark, that faith is represented as *laying hold* on GOD our SAVIOUR *; *leaning* upon our BELOVED †; *cleaving* to the LORD ‡.—Please to take notice of yonder vine. Its shoots are weak, and

* Isai. xxvii. 5.

† Cant. viii. 5.

‡ Acts xi. 23.

its branches flimsy. Being absolutely unable to support themselves, they are furnished with a very remarkable set of *claspers*; which, like so many fingers, lay hold on the pegs of the wall, or fasten themselves to the poles within their reach. Without such a provision, the boughs must lie prostrate on the ground, and be exposed to the insults of every foot. Whereas, by this kind contrivance of nature, so *creeping* a plant will climb into the air, and enjoy the breeze; so *feeble* a plant will stand out the winter, and defy the storms.—An instructive admonition to sinners! and no contemptible illustration of faith, especially in its principal and most distinguishing employ! Thus let us apprehend the blessed JESUS; hold us fast by our adored REDEEMER; cleave to his ineffable worthiness, as those twining tendrils, by repeated circumvolutions, adhere to their substantial supporters. Then shall we rise, by merits *not our own*, from the most abject and miserable condition, to a state of everlasting honour and joy.

Ther. Some people, I believe, would hardly forbear smiling at the peculiarity of your diction, and might be inclined to call your discourse *canting*, rather than *reasoning*. For my own part, I must acknowledge, that, as all your peculiar phrases are derived from the scriptures, I hear them with reverence, and without the least disposition to sneer. Was my friend delivering a Latin oration, it would be a sufficient warrant for any of his expressions, to prove that they came from the Ciceronian mint. And will it not be an equally sufficient authority, for any modes of speech used in a theological essay, to alledge that they bear the stamp of the Bible?

Asp. Thanks to my friend—replied Aspasio, making a low bow—Thanks for his indulgent concession. Yet let him know, that he has manifested his judgment, as much as he has exercised his candour. The scripture is the rule, not only of our faith, but of our language also, whenever we would explain that sacred subject.—Can any expressions be more proper or more emphatical, than those which unerring wisdom has selected for our use? Impossible! Therefore we are commanded to

hold fast a form of sound words *, as well as a system of sound principles.—Can any phrases express divine things, with greater precision and perspicuity, than those which the divine SPIRIT has employed for this purpose? Arrogance itself dares not entertain the thought. Therefore we think it unexceptionably right, to declare the truths of the gospel, *not in the words which man's wisdom teacheth, but which the HOLY GHOST teacheth* †.

Ther. Though I make no objection to your language, I have yet another scruple with regard to your doctrine.—Do the *ancient fathers* adopt or inculcate this imputed righteousness? If it was so important an article of our faith, surely it could not be unknown in those early ages, which were so near the apostolical fountain. It would not have been omitted by those zealous preachers, who chose to endure all the rigours of persecution, rather than renounce their holy profession.

Asp. I think, it were sufficient to answer this question, by asking another—Do the apostles, does the HOLY SPIRIT of GOD speaking in scripture, inculcate this doctrine, or display this privilege? If so, we need not be very solicitous for any farther authority. *To the law, and to the testimony* ‡, is our grand, our final appeal. Amidst all the darkness and uncertainty, which evidently run through the writings of the best of men, this is our unspeakable happiness, that *we have a more sure word of prophecy; to which we do well to take heed* ||.

However, to be a little more particular—It cannot be expected, that we should find many passages in those pious authors, very strong and very explicit, upon the point; because in their days it was not so professedly opposed, and therefore could not be so exactly discussed as in later ages. Nevertheless, they have left enough behind them, to avouch the substance of what we assert; *That a man is not justified by any works, duties, or righteousness of his own, but only by faith in JESUS*

* 1 Tim. i. 13.

† 1 Cor. ii. 13.

‡ Isai. viii. 20.

§ 1 Pet. i. 19.

CHRIST.—I cannot say, that I have charged my memory with their very words; and, for that reason, must not attempt at present to make any citation. But, when a proper opportunity offers, and their works are before me, I may possibly produce a few of their testimonies.

In the mean time, I can mention a set of writers, whose attestation will, I imagine, carry as much weight with my friend, as the united voice of the Greek and Latin fathers.

Ther. Who are they?

Asp. Our venerable *reformers*. The homilies composed by those excellent divines, are as express to my purpose, as they are unexceptionable in their evidence. This is their language—"The true understanding of this doctrine, *We be justified freely by faith without works*, is not, that this our *act to believe*, or this our faith in *CHRIST*, doth justify us: for that were to count ourselves to be justified by some act or virtue, that is *within ourselves*. But the true meaning thereof is, that although we hear *GOD's* word, and believe it; although we have hope and faith, charity and repentance, and do never so many good works; yet we must renounce the merit of all our virtues and good deeds, as things that be far too weak and insufficient, to deserve remission of sin, and our justification. We must trust only in *GOD's* mercy, and that sacrifice which our High-Priest and Saviour *JESUS CHRIST*, the *SON* of *GOD*, offered for us upon the cross."

The homily subjoins a very apposite illustration; which may conclude our discourse with perfect propriety, and I hope with equal efficacy.—"So that as *St. John Baptist*, although he were never so virtuous and godly a man, yet, in the matter of forgiving sin, he did put the people from him, and appoint them unto *CHRIST*, saying thus unto them, *Behold! Yonder is the LAMB of GOD, which taketh away the sins of the world*; even so, as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth us unto *CHRIST*; for to have only by him remission of sins, or justification.

"So

“ So that our faith in CHRIST, as it were, saith unto us thus. It is not I that take away your sins, but it is CHRIST only; and to him only I send you for that purpose, forsaking therein all your good words, thoughts, and works, and only putting your trust in CHRIST*.”

Ther. If there be any tolerable sense of the notion under debate, I think, it must be understood as follows.—CHRIST’S performance of the law of his mediation, or, in other words, his unfinning obedience to the moral law, and the spotless sacrifice of himself to the vindictive justice of GOD; these are the *only* valuable consideration, on account of which, the *gracious* GOD restores guilty creatures to a state of acceptance with his divine MAJESTY.

Asp. If this is what you mean by the *law of mediation*, I am far from denying your proposition. I would never desire to wrangle, but, if possible, to acquiesce. I would not wish to espy faults, but rather to find propriety, in my Theron’s sentiments. May his faith, which is *thus far* advanced, be carried on by grace, till it is completed in glory!—That unfinning obedience, and that spotless sacrifice, are indeed the *only* valuable, they are also the *truly*, or rather the *infinitely* valuable consideration. The obedience being performed in *our name*, and the sacrifice offered in *our stead*, have fully merited for us the remission of sins, and the enjoyment of life; and all this, not only from the *gracious*, but even from the *just*, the faithful, the righteous GOD.

But then, they must be *imputed*, in order to furnish us with a claim, and invest us with a right, to the purchased privileges.—Suppose them not imputed, and what becomes of our *interest* in them? They are like a medicine prepared, but not applied.—Suppose them imputed, and they lay a firm, an apparent, a rational *foundation*, for every pleasing hope, and for every heavenly blessing.

Ther. I fear, I have acknowledged too much.—My thoughts fluctuate. My mind is unsettled.—I would not withstand the truth. I would not disbelieve any

* See the second part of the *homily on salvation*.

doctrine of the gospel. Yet—what shall I say? While I listen to your reasoning, I am half a convert. When I recollect the objections, I revert to my first opinion.

Of this, however, I am convinced, that human righteousness is *insufficient* for our justification. Here your arguments have carried their point. I shall henceforth place my hopes of everlasting happiness, not upon any works of my own, but upon the free goodness, and unbounded beneficence, of the supreme BEING; pursuant to that maxim of scripture, *The gift of GOD is eternal life.*

Asp. You do well, Theron, to expect eternal life as the gift of GOD, not as the wages of your own obedience. But be pleased to remember, that all the gifts of grace, though perfectly *free* to sinners, are founded upon a grand and inestimable *price*, paid by their SAVIOUR.—Are they entirely absolved from guilt? It is because CHRIST gave his life for their ransom.—Are they heard with acceptance when they pray? It is because their exalted HIGH-PRIEST intercedes in their behalf.—Are they completely justified, and instated in endless bliss? It is because their REDEEMER's consummate righteousness, is the glorious equivalent for this and every other blessing*.—Therefore, when you mention eternal life as the gift of GOD, you should not forget to add with the holy apostle, *through JESUS CHRIST our LORD*†.

Well, my Theron, what say you farther? Is your quiver emptied? Are your scruples satisfied? May I interpret this silence as an act of assent?

Ther. Observe how the *ranunculuses*, on yonder gay parterre, have contracted their full-blown tufts, and the *tulips*, now the dews are descending, have closed their expanded cups.—Such is the state of my thoughts. They are all bent inwards; *collected* in themselves; and *pondering* upon your discourse; which has inclined me, before I was aware, to contemplate, rather than talk.—

* “I should fear,” says a pious writer, “to look at that great GOD and SAVIOUR, who has suffered so much for my soul, did I not allow his atonement to be of *infinite* value, and an equivalent to any demands from the FATHER.”

† Rom. vi. 20.

You will excuse my thoughtfulness, Aspasio; or, if it wants an apology, you must blame yourself: for, had your reasons been less cogent, my attention had been more disengaged.

Asp. My dear Theron, I shall only wish, in allusion to your own simile, and in the language of the best of books, that these truths may *distil as the dew* * upon your mind, and *lie all night upon your branches* †. This, I am persuaded, is the only way to have all your comforts *green before the sun*, and all your virtues *flourish as an herb*. Whereas, under the influence of any other faith, I am afraid, they will be as the garden, that is visited with a drought, or as the leaves, that are smitten with a blast.

Ther. I shall attentively consider both your doctrine and your arguments; which that I may execute with more ease, and to better purpose, be pleased to *sum up*, in a few words, the substance of what has passed.—This done, it will be time to withdraw. The flowers, you see, are our monitors. They have folded up their robes, and veiled their beauties: A custom which they seldom use, till the *rising damps* render it unsafe for their master to be among them, and the *surrounding gloom* renders it difficult for his eye to distinguish them.

Asp. You could not oblige me more, than by giving me such a command.—We trust for salvation,

Not on our own *external duties*. This were to build our house upon the sand; which, when the rains descend, when the floods rise, when the winds blow with tempestuous violence, will certainly fall, and bury the builder, with all his vain hopes, in irretrievable ruin.

Not on the *sincerity of our hearts*. This, if opposed to CHRIST, and made the rival of his merits, will be a “despised broken idol.” *Despised*, by the infinitely sublime and majestic RULER of the world. *Broken*, with regard to the stress we lay, or the confidence we repose, on so deceitful a prop. No more able to stand in the judgment of the great day, than Dagon was able to maintain his station before the ark of the LORD GOD of Hosts ‡.

* Deut. xxxii. 2.

† Job xxix. 19.

‡ 1 Sam. v. 3, 4.

Not upon our *faith*. This is often weak, as the rickety child : sometimes quite faint, like a person in a deep swoon : always imperfect, like every other performance of ours. Alas ! to what afflicting fears, to what grievous despondency, should I be perpetually liable, if my own faith was the ground of my justification. Blessed be the FATHER of mercies ! We have a surer support. Not upon faith, but upon its gracious AUTHOR, and glorious OBJECT, is the hope of Israel founded. Yet

Not upon our LORD's righteousness, considered only as passive ; but upon his active and passive obedience united. All that he *did*, in conformity to the commands of the law ; and all that he *suffered*, in submission to its penalty. Both which, immensely dignified by his divine nature, are a basis for our faith, which nothing can shake ; are a foundation for our assurance, which can never be removed. Nothing else, in any creature, or in all worlds, could expiate the *least sin*. This not only expiates all sin, but gives a title to *every blessing*—to the blessings of grace, and of glory—of evangelical holiness, and everlasting happiness.

DIALOGUE XI.

Asp. I HAVE often purposed, and as often forgot, to ask my Theron—what *picture* he was so attentively surveying, when I stole unperceived upon him, in this favourite arbour*.

Ther. I was indulging a pensive pleasure, in viewing the ruins, and contemplating the fate of Babylon—that renowned and opulent city ! Once the residence of the Assyrian monarchs, and capital of one of the greatest empires in the world. The draught I held in my hand, represented some of its remains. And indeed this was the very last subject, which employed my thoughts. In the morning, my son brought me his

* See Dialogue V.

observations upon the scene; which I have just now been revising.

For, I frequently set him, to exercise his judgment, or display his fancy, on remarkable passages, which occur in history.—He was lately commissioned to determine a controversy, between the illustrious Leonidas, and the less celebrated Pædaretus. This was the point in debate; which of them discovered the *truest* generosity of spirit, and the *most heroic* love of their country? The former, who exposed his life, nay, devoted himself to death, in its defence? Or the latter, who, when he was candidate for a seat among the three hundred, and lost his election; instead of being chagrined or dissatisfied, went home unfeignedly rejoicing, “That there were found in Sparta three hundred men, more worthy than himself?”—The task of this day was, To give a *descriptive picture* of those wonderful ruins.

Asp. Pray let me have the pleasure of hearing the young gentleman’s performance.

Ther. It will be too long, and too puerile: tire your patience, and offend your taste.

Asp. I don’t use to make either of these complaints, when I am entertained with Theron’s compositions. And, as the son has so much of his father’s genius, I am not at all apprehensive of any such disappointment.—We have a most agreeable situation, and more than an hour’s leisure. I must therefore repeat my request.

Ther. ’Tis true, I have retouched the sketch: which may render it somewhat more tolerable. And since you persist in your demand, I will read the paper.—Only desiring some allowance for a little *luxuriancy* of imagination. Which, in young writers it may be advisable to indulge, rather than repress*. As age and judgment

* This opinion is authorised by that penetrating and correct critic, QUINTILIAN. *Audent hæc ætas plura, & inveniat, et inventis gaudeat, sint licet illa non satis sicca & severa. Facile remedium est ubertatis, sterilia melle labore vincuntur. Illa mihi in pueris natura nimium spei dabit, in qua ingenium judicio præsumitur. Materiam*

judgment will, probably, come with the pruning-knife, and make the proper retrenchments.—I must farther observe, that, contrary to the custom which prevails in our schools, I generally chuse to have him express his sentiments in English. Because, it is in *this* language he must communicate his own, and become acquainted with the ideas of his neighbours. Because, to acquire some good degree of propriety and fluency in this his native tongue, will be incomparably more serviceable, than to speak Latin with the Terentian elegance, or to write it with the Ciceronian copiousness.

Is this Babylon? The glory of kingdoms! The beauty of the Chaldean excellency!

*Where once the gorgeous east, with richest hand,
Shower'd on her kings barbaric pearl and gold.*

How is she fallen! Fallen from the height of magnificence, into the abyss of confusion! What was once the object of universal admiration, is now become a spectacle of astonishment and horror.

The *palace*, where majesty sat enthroned like some terrestrial deity, is a heap of rubbish: no longer distinguished by an air of superior elegance, but by stronger and more melancholy marks of departed dignity*.—Where, the nobles of that *sumptuous court*, trailed along the marble pavements their robes of purple and embroidery; there, the crested snake hisses, or the fierce envenomed adder glides.

How disgraced is the *room of state*; and what contempt, deserved contempt, is poured upon the *banqueting-house*! In the first, the haughty monarch, “who said in his heart, *I am, and none else besides me*†,” gave audi-

teriam esse primum volo abundantiorē, atque ultra quam oportet fuisse. Multum inde decoquent anni, multum ratio limabit aliquid velut usu ipso deteretur. Lib. II. Inst.

* Benjamin, a Jew of Tudela, in his *Itinerary*, written about the year of our LORD 1170, tells us—“That he was upon the place, “where this city formerly stood, and found it wholly desolated “and destroyed. Only some ruins of Nebuchadnezzar’s palace “were still remaining; but men were afraid to go near them, by “reason of the many serpents and scorpions, that were then in the place.”

† Isai. xlvii. 10.

ence to cringing sycophants and adoring vassals. In the last, hospitality, forgetting her generous character, acted as an infamous procuress for debauchery; and luxury and lewdness almost brutalized *a people*, profusely given to pleasures †. Now, thorns over-run the circumference, and “desolation sits in the threshold of” them both.—Where are the roofs of ivory, painted with *vermilion*, and adorned with *sculpture*? The radiant roofs, whose lamps of burnished silver, pendent in many a blazing row, yielded light as from another sky? Swept from their foundations, they lie clotted with defiling dirt, or clasped with tangling briars.—*Music* no longer pours her harmony, through the spacious and pompous apartment; but the night-owl, nestling in some cleft of the ruins, screams her harsh and portentous dissonance. *Joy* no longer leads up the sprightly dance, amidst the lustre of that artificial day; but the solitary bat flits in silent circles, or flaps her sooty wings.—All those gay delights—let the *sons of sensuality* hear the tale, and take warning from the catastrophe!—all those gay delights are extinguished, like one of their feeblest tapers; which, having illuminated for a while the festive assembly, shone itself to the edges of the exhausted socket, and in a moment flashed into stench and darkness.

The walls, were cemented with bitumen *, and con-

† *Given to pleasures*—This is Isaiah’s character of the Babylonians, chap. xlvii. 8. On which passage, nothing can afford a clearer comment, than the account which Quintus Curtius gives of their unbounded voluptuousness. *Babylonii maxime in vinum, & que ebrietatem sequuntur, effusi sunt. Nihil urbis ejus corruptius moribus, nihil ad irritandas illiciendasque immodicas voluptates instructius.* Lib. v. Whoever reads what follows, in that elegant and modest historian, will not think Eugenio’s expression (*brutalized*) too severe for such horribly corrupt manners.

* The walls were built of brick, and cemented with a *glutinous* kind of slime; which binds more firmly than any mortar, and soon grows harder, than the brick or stones themselves.—These fortifications were, according to the account given by Herodotus, in *breadth* eighty-seven feet, in *height* three hundred and fifty feet, and reckoned to be absolutely *impregnable*: inasmuch that the inhabitants, when besieged by Cyrus, insulted him from the walls, and laughed at his attempt, as a vain impracticable project.—Οἱ δὲ ἐν ταῖς τοῖς κα-
τεσκευασμέναις τῇ πολιορκίᾳ. XENOPH. *Inst. Cyr.* Lib. VII.

solidated

solidated into the firmness of a flint. The towers were more like the everlasting mountains §, than the work of human hands. The inhabitants, confiding in such prodigious bulwarks, defied the approaching enemy; and looked down with a fearless disdain, on the army of besiegers. But now the prophet's threatening is most terribly fulfilled; *Babylon is fallen, is fallen**. *Her broad walls are utterly broken †*. And all her fortifications, though strong and stable, as the united productions of the quarry and the forest could make them, are demolished; are laid low; are brought to the ground, even to the dust ‡.

Where are the gates, the grand and glittering gates ||, which admitted the triumphant hosts, or poured forth their numerous legions against the day of battle? Not one trace remains, to tell the inquisitive stranger; "Here the spacious avenues opened: here the many portals rose."—Commodious walks, in which the clustering merchants raised the busy hum, and planned the schemes of commerce; ample streets, in which industry drove the toiling car, or smote the sounding anvil; are shrouded with matted grass, or buried beneath the rankest weeds. Silence, in both places, a sullen silence reigns; and inactivity, a death-like inactivity, slumbers.

What is become of those hanging-gardens, which, for curious contrivance, and stupendous labour, were never equalled in any nation under heaven? Terraces,

§ Berosus, describing some of the edifices, erected in this city, says; *Τῶν οὐκ ἀποδὸς οὐκ ὀλίγων τοῖς ὀρεσιν*. Such was their compass and elevation, that they appeared like mountains. This may be the reason, why Babylon, though situate in a plain, is called a mountain; Behold! I am against thee, O destroying mountain, saith the LORD. Though I rather think, the word is to be taken in the figurative sense, frequently used by the prophets; who by mountain, express a powerful, by forest, a populous state or city. Jer. li. 25. Joseph. Antiq. Lib. X.

* Isai. xxi. 9. † Jer. li. 58. ‡ Isai. xiv. 22.

|| There were no less than an hundred gates, all of solid brass. Hence it is, that when JEHOVAH promises to make Cyrus master of Babylon, he speaks in this very remarkable and particularizing manner; *I will break in pieces before thee the gates of brass*. Isai. xlv. 2.

that overlooked the tallest houses? *Parterres*, exalted to the clouds, and opening their flowery beauties in that strange region? *Groves*, whose very roots were higher than the tops of the loftiest trees *?—They are now smitten by a dreadful blast. Their beauty is decayed, like a withered leaf. Their very being is gone, *like the chaff of the summer threshing-floors; which the wind carrieth away, and its place is no where found* †. What was once the favourite retreat of a queen, and the admiration of the whole world, is now a nest for poisonous reptiles, and a kennel for ravenous beasts.—The traveller, instead of expatiating with delight, where this *penfite Paradise* flourished, is struck with horror; keeps at a trembling distance; and, lifting his eyes to heaven, as he surveys the rueful spot, cries out; *righteous art Thou, O LORD, and true are thy judgments!*

Here stands an *obelisk*, maimed by the stroke of revolving years, like a mountain-oak shattered by the flaming bolt. Another, all unhinged and quite disjointed, seems to tremble before every blast that blows.—There, the *pyramid* ‡; firm as the solid rock, and steadfast, one would have thought, as the perpetual hills; wrenched from its mighty base, is tumbled headlong in enormous ruin, and has crushed many a structure by its fall.—See, yonder, the *triumphal arch*; which exhibited, through its extensive and beautiful bend, an advantageous view of the firmament. It was, once, the graceful memorial of some celebrated victory; it is, now, converted into a trophy of a very different kind. Such is its proud aspiring brow; and nothing remains but two uneven, battered, ragged stumps; which serve to recognize the destructive ravages of time; or rather, the irresistible vengeance of heaven.

* *Penfiles heri sunt, summam nutorum altitudinem aequantes, multarumque arborum umbra & proceritate amœni.* CURT. LIB. V.

† Dan. ii. 35.

‡ Strabo calls the temple of Belus a *pyramid*. LIB. XV. But if the critics in history should question or deny the existence of pyramids among the Babylonians, for this and other liberties used by our young declaimer, Horace shall make an apology:

— *Pictoribus atque poetis
Quidlibet audendi semper fuit aqua potestas.*

Spires,

Spires, that pierced the clouds, and shot into the skies, are levelled with the trodden soil. On *pinnacles*, to which the strong-winged bird could hardly soar, the groveling worm crawls, and the fordid snail leaves her slimy track.—*Baths*, that contained the translucent wave, and were so often perfumed with odoriferous unguents, are choked with filth; the grand *colonnade*, that surrounded them, is shivered to pieces; and the elevated *dome*, that covered them, is dashed to the ground.—Where the public *aqueducts* conveyed cleanliness and health, along their crystal currents; there, croaking vermine swarm among the weeds, and noisome exhalations steam from the mire.—I look round on the plains, the almost boundless plains, on which this superb imperial city arose! They were once a magazine of plenty, a source of vegetable riches, for their royal mistress. What are they now? A foul, incurable morass; a dead, stagnating lake. *A possession for the bittern, and pools of water* *.

August and stately *temples*, which seemed to affect the neighbourhood of the skies †, are prostrate in the very dust.—Who can point the spot, where the consecrated victim bled, or the sacred fire glowed? where the sceptred image lifted its majestic head, or the venerated crouds bowed the suppliant knee ‡? Degraded are those splendid vanities, and cast (according to the denunciation of the sacred oracles) *to the bats and to the*

* *Isai. xiv. 23.*

† A tower in the temple of Belus, and dedicated to his worship, was most amazingly high. It consisted of eight piles of building, erected one above another. It arose to the elevation of six hundred feet perpendicular; and is thought, by the learned Bouchart, to have been part of that superb work, which was begun when the whole earth was of one language, but miscarried, or rather was providentially defeated, by the confusion of tongues. In this structure, there were doubtless very strong traces of that arrogant boast, *Let us build us a city and a tower, whose top may reach to heaven*; Gen. xi. 4.

‡ Alluding to that prodigious instance of profuseness, ostentation, and idolatrous madness; the golden image set up in the plain of Dura; whose height (that is, the height of the statue and pedestal taken together) was three score cubits, Dan. iii. 1. See PRIDEAUX's *Con-
nection*, Vol. I. p. 95, &c. p. 567, &c.

moles ||. All is low; low as the spurious dignity of the idols they complimented; low as the straw, that is trodden down for the dunghil §.

Sepulchres, venerable repositories of the dead; awful mansions, destined to everlasting concealment; are cleft and rent asunder. They disclose the horrid secrets of the pit, and frightfully yawn upon the blasted day. Possibly, some ravenous creature lurks within, that has already rifled the tomb of its hero; given the putrid bones a new grave; and waits only for the approach of night, to repeat his dirge in yells.—*Inscriptions*, designed to perpetuate some illustrious character, or eternize some heroic deed, are blended in the promiscuous mass. In vain would the prying antiquary search for a legible or consistent sentence; in vain attempt to find the memorable names of a Nebuchadnezzar or a Nimrod. These, though engraved on plates of brass, or cut in blocks of marble, are lost amidst the stupendous lumber; as prints on the unsteady sand are effaced, when returning tides smooth the furrowed beach.

Here and there a straggling cypress rises, as it were with funeral solemnity, amidst the waste*. Somewhat like the black plumes, nodding over the mournful hearse, they augment the sadness of the scene, and throw a deeper horror on all below.—No human voice is heard, nor human face seen, amidst these desolated heaps. Too dreary, even for the roam of hoary hermit, or the cell of gloomy monk. Abandoned they are, totally abandoned, to the dominion of solitude, or else to the unmolested resort of shaggy monsters, and feathered hags, which stun the midnight hours—*these*, with their importunate shrieks—*those*, with their execrable howls.

See! to what a despicable, what an abhorred state, the proudest monuments of earthly grandeur, and the

|| Isai. ii. 20.

§ Isai. xxv. 10.

* Rauwolf, a German traveller, who passed that way in the year of our LORD 1574, says, "This country is so dry and barren, that it cannot be tilled, and so bare, that I should have doubted, whether the potent Babylon did stand there, if I had not known it by several ancient and delicate antiquities, that are still standing hereabout in great desolation."

most costly apparatus for earthly felicity, may be reduced! A pregnant and alarming proof, that, for *lasting honour, or real happiness,*

They build too low, who build beneath the skies.

Asp. I very much approve the choice of your subject. The ruins of Persepolis would have given us a view of magnificence in abasement. The ruins of Palmyra might have shewed us elegance in the dust. But the ruins of Babylon display at once, magnificence and elegance under an eclipse, *scripture and revelation* in their glory.—The destruction of this city, which was absolutely unequalled * in every instance of dignity, and seemingly invincible by any enemy, must certainly have been looked upon as the *most improbable* of events. Nevertheless, its utter destruction was decreed by JEH-OVAH, and denounced by his prophet, several ages before the execution took place. The awful sentence was not only denounced, but recorded; and is still remaining in the public archives of our religion.

Ther. Where is this sentence recorded, and remaining?

Asp. In the prophecy of Isaiah. And not only recorded, but in the most circumstantial manner, and with a minute detail of the horrible desolations. These are the words of the inspired writer; *BABYLON, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when GOD overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there,*

* Unequalled—Represented therefore by the golden head in Nebuchadnezzar's prophetic dream, and emblematic image, Dan. ii. 38.—Described by an ancient author, as *omnium quas unquam sol aspexit urbium maxima*.—And most magnificently portrayed, together with its entire demolition, in the prophet's beautiful draught: *Thou hast made of a city, an heap; of a defended city, a ruin; a palace of strangers, to be no city.—A city—a defended city—a palace; so grand and stately, that it seemed like one continued palace. Yet this incomparably grand city, shall become a heap of rubbish—a frightful and hideous ruin—no city; nothing like it; without any indication or token, that it was ever inhabited.* Isai. xxv. 2.

and

and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces.*

In the two first sentences, is comprised the most finished picture of prosperity and grandeur. *The glory of kingdoms*; beyond every other royal seat, spacious, ornamented, and wealthy; revered by many conquered and tributary dominions, as their mistress, and their sovereign.—*The beauty of the Chaldees excellency*: The Chaldeans, who excelled all the nations of the earth in riches, in splendour, and in power, *even they* gloried in this imperial city. This was the highest honour of the most illustrious, and chief strength of the most victorious people; fairest, where all was conspicuously fair; noblest, where all was supereminently noble.—Yet this distinguished, this crowning city, *shall*, at the blasting of the breath of JEHOVAH, be totally, totally destroyed, *even as when GOD overthrew Sodom and Gomorrah.*

In describing the overthrow, the prophet is equally admirable, and rises, by a most judicious gradation, into all the pomp of horror. *q. d.* “Now, indeed, it
“is thronged with citizens; but the hour is coming,
“when it shall be entirely depopulated, and not so
“much as a single inhabitant left.—Lest you should
“think, that in process of time it may be re-edified,
“and again abound with joyful multitudes, *it shall never be inhabited more*; no, *never be dwelt in any*
“more, *from generation to generation*; but shall continue a dismal waste, through all succeeding ages.—
“A waste so dismal, that none of the neighbouring
“shepherds shall make their fold, or find so much as an
“occasional shelter for their flocks; where kings, grandees, and crouds of affluent citizens, were wont to
“repose themselves in profound tranquillity. Even the
“rude and roving Arabian, shall not venture to *pitch*
“his tent, nor be able to procure for himself the poor
“accommodation of a night’s lodging; where millions of polite people basked in the sun-shine of pro-

• Isai. xlii. 19, 20, 21, 22.

"fuse prosperity.—In short, it shall neither be habitable, nor accessible; but a dwelling-place for dragons, and a court for owls; an astonishment, and a hissing *. What was once the golden city †, and the metropolis of the world, shall be an everlasting scene of desolation; a fearful monument of divine vengeance, and an awful admonition to human pride."

All this is foretold in scripture; and, though to human appearance impossible, though to human apprehension incredible, was, in the appointed time, most minutely accomplished. The memorials and evidences of the accomplishment remain to this very day ‡. They are so authentic, that the most inquisitive curiosity cannot doubt; so incontestable, that the most bigotted incredulity dares not deny. Should not all this teach us, to reverence the authority, to admire the wisdom, and confide in the promises, of that most sure and infallible word?

I know, you are not fond of compliments, Theron. Therefore, instead of speaking my opinion of your son's performance, I will endeavour to return your favour.—You have entertained me with an account of the most memorable ruins, extant in the material world. Let me present my friend with a picture of ruins, no less re-

* Jer. li. 37.

† Isai. xiv. 4.

‡ It is said by a very learned and sagacious author, *Babylonem usque eo concidisse, ut nemo cum fiducia illius locum amplius demonstrare queat*. VITRING. in Isai.—Which testimony is confirmed, and almost translated, by a celebrated modern traveller: The ruins of "Babylon are now so much effaced, that there are hardly any vestiges of them, to point out their situation." HANWAY'S Travels, Vol. II.

Should my readers prefer this account, I shall neither litigate the point, nor be anxious for the consequence. It may indeed rank Eugenio's composition among the works of fancy. But it will realize Aspasio's assertion, and corroborate his argument. If we find no memorials of the city, we have the most evident verification, and the fullest accomplishment, of the prophecy.

If this be the case, it gives an amazing emphasis to that just, but terrible decree, issued from the supreme tribunal, Isai. xiv. 23. *I will sweep it with the besom of destruction, saith the LORD of hosts: "I will not only lay it in ruins, but extirpate it from the earth. "I will efface the very footsteps of its existence, and not leave so much as a fragment or a trace of the magnificent, but wicked Babylon."*—*Destroy her utterly; let nothing of her be left, Jer. l. 26.*
markable,

markable, far more deplorable, and unspeakably interesting to us all. I shall give it in the colouring of a great master, whose works, this very day, I happened to be perusing.

The passage displays a doctrine, of the utmost importance in the Christian scheme, and by one of the finest pieces of imagery, to be met with in elegant writing. I think, it may be looked upon as a *practical improvement* of Eugenio's declamation. It pleased me so much, that I transcribed it; and I make no apology for reading it, because I shall expect your thanks.—Only let me hint, that it considers the human soul, as originally an habitation of GOD through the SPIRIT; and then, speaking of its fallen condition, proceeds:

“ That he *bath withdrawn himself*, and left this his
 “ temple desolate, we have many sad and plain proofs
 “ before us. The *stately ruins* are visible to every eye,
 “ that bear in their front (yet extant) this doleful inscription, HERE GOD ONCE DWELT. Enough appears of the admirable frame and structure of the
 “ *soul of man*; to shew the divine presence did sometime
 “ reside in it; more than enough of vicious deformity,
 “ to proclaim he is now retired and gone. The lamps
 “ are extinct, the altar overturned; the light and love
 “ are now vanished, which did, the one shine, with so
 “ heavenly brightness; the other burn, with so pious
 “ fervour. The golden candlestick is displaced, and
 “ thrown away as an useless thing, to make room for
 “ the throne of the prince of darkness. The sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for a poisonous hellish vapour;
 “ and here is, instead of a sweet savour, a stench. The
 “ comely order of this house is turned all into confusion. The beauties of holiness into noisome impurities.
 “ The house of prayer to a den of thieves, and that of the
 “ worst and most horrid kind; for every lust is a thief,
 “ and every theft is sacrilege. Continual rapine and
 “ robbery is committed upon holy things. The noble
 “ powers, which were designed and dedicated to divine contemplation and delight, are alienated to the
 “ service of the most despicable idols, and employed
 “ unto

“ unto the vilest intuitions and embraces ; to behold
 “ and admire *lying vanities*, to indulge and cherish lust
 “ and wickedness.

“ There is not now a system, an entire table of *co-*
 “ *herent truths* to be found, or a *frame of holiness*, but
 “ some shivered parcels. How many attempts have
 “ been made, since that fearful fall and ruin of this
 “ fabric, to compose again the truths of so many seve-
 “ ral kinds into their distinct orders, and make up
 “ frames of science or useful knowledge ! and after so
 “ many ages, nothing is finished in any kind. Some-
 “ times truths are misplaced, and what belongs to *one*
 “ *kind*, is transferred to *another*, where it will not fitly
 “ match ; sometimes, *falsehood inserted*, which shatters
 “ or disturbs the whole frame. And what with much
 “ fruitless pains is done by one hand, is dashed in
 “ pieces by another ; and it is the work of a *following*
 “ age to sweep away the fine-spun cobwebs of a *former*.
 “ And those truths, which are of greatest use, are least
 “ regarded ; their tendency and design are overlooked,
 “ or they are so loosened and torn off, that they can-
 “ not be wrought in, so as to take hold of the soul, but
 “ hover as *saint ineffectual notions*, that signify nothing.
 “ Its very fundamental powers are shaken and disjoint-
 “ ed, and their order towards one another confounded
 “ and broken : so that what is judged *considerable*, is
 “ not *considered* ; what is recommended as *eligible* and
 “ *lovely*, is not loved and chosen. Yea, the truth which
 “ is after godliness, is not so much *disbelieved*, as *bated*,
 “ *held in unrighteousness* ; and shines as too feeble a *light*,
 “ in that malignant darkness, which *comprehends it not*.
 “ You come, amidst all this confusion, as into the
 “ ruined palace of some great prince, in which you see
 “ here the fragments of a noble pillar, there the shat-
 “ tered pieces of some curious imagery : and all lying
 “ neglected and useless amongst heaps of dirt. He that
 “ invites you to take a view of the soul of man, gives
 “ you but such another prospect, and doth but say to
 “ you, *Behold the desolation* ; all things rude and waste.
 “ So that, should there be any pretence to the divine
 “ presence, it might be said, *If GOD be here, why is it*
 “ *thus ?* The faded glory, the darkness, the disorder,
 “ the

“ the impurity, the decayed state in all respects of this
 “ temple, too plainly shew, *The GREAT INHABI-*
 “ *TANT is gone* *.”

Ther. Your painter, I must own, is a master in his profession; and seems to have a peculiar talent for a *night-piece*.—But why, I beseech you, so much of his shades and solemnity? Has he no colours, but the dark? No lineaments, but the sour? Could he not allow us one bright tint, one smiling feature, when he was copying the noblest being in this sublunary world?—Is it for the honour of the great CREATOR, to give such a deformed draught of his most finished workmanship?

Asp. It reflects no kind of dishonour upon the architect of Babylon, that its palaces are fallen, its edifices demolished, and its walls levelled with the ground. They might have been built with the exactest symmetry, and once embellished with every graceful ornament; notwithstanding the stroke of violence, or the sap of years, have now reduced them to heaps of rubbish.—The human soul, when recent from the inspiration of the ALMIGHTY, was bright with knowledge, amiable with virtue, and in every respect excellent. But *how*—to speak in the language of the mourning prophet; a language never more pertinent than on the present occasion—*How is the gold become dim! How is the most fine gold changed!*

Ther. Man's soul is rational and eternal; is the offspring of the DEITY, and capable of resembling its MAKER.

Asp. What Milton allows to the fallen archangel, I can readily allow to fallen man:

————— *he had not lost*
All his orig'nal brightness, nor appear'd
Less than archangel ruin'd.

The grand and distinguished faculties of the soul remain; so as to bespeak a child of glory ruined. When a fountain is poisoned, the waters continue to flow; but

* See Mr. How's Treatise, intitled *The living Temple*.

flow no longer with *health*, flow rather with *death* in the stream. These very faculties, unless renewed and regulated by the influence of religion, must be our present misery, and will prove our everlasting curse.—“The soul,” you say, “is rational, is eternal.” And do not even the devils possess the power of reason? Is not *their* existence also of an endless duration? Yet are they, of all creatures, the most execrable and the most miserable.

You call the human soul, the offspring of the DEITY: and you call it properly. Must we not then adopt the prophet’s exclamation, “*How art thou fallen, O Lucifer, son of the morning* *! How art thou degenerated, O man, son of the MOST HIGH! Thy glorious original serves only to set forth, with more glaring evidence, thy deplorable apostacy.”

Capable, you add, of resembling its MAKER. This, I acknowledge, is a valuable prerogative. In this the infernal spirits have no share. But this capacity will always lie dormant; will never awaken into act; never be established in habit; unless almighty GRACE intervene.

Ther. The most celebrated philosophers of antiquity, frequently exhort their readers to *follow nature*; as a certain guide to true excellence.—Many eloquent writers of our own country, enlarge upon the *dignity* of human nature; and from this topic derive very forcible arguments, for a correspondent dignity both of sentiment and behaviour.—Upon what can those principles of the ancient sages, and of our later moralists, be founded.

Asp. Indeed, Theron, I am at a loss to tell. If they have any foundation, it is merely imaginary; not laid in truth, nor confirmed by experience.—According to my apprehension, they invert the order of things. They take that for a *postulatum*, which ought to be ranked among the *desiderata*; and make an axiom of a mere figment.

Had man continued, as he was created; to act according to nature, and according to the law of GOD,

* Isai. xiv. 12.

would have been one and the same thing. For which reason, we find no precepts of religion, no delineation of morality, given to Adam in Paradise. Because, religion and morality were engraven on his heart: or rather, they resulted from the very bent and tendency of his perfect frame.—But since the fall, it is quite otherwise.

Ther. Have not many of the ancient worthies been *living confutations* of your opinion? Wise philosophers, judicious lawgivers, and steady ministers of justice? Their desires refined, their affections benevolent, their whole conduct upright.

Asp. I cannot forbear wondering, that you should instance in lawgivers and ministers of justice. Since the very institution of their office *presupposes* the depravity of mankind. Was human nature agitated by no irregular or vicious inclinations, the barrier of laws would be as needless in civil societies, as the vast banks of Holland are needless in our upland counties.

But this, you will say, is a digressive observation. Your question requires a positive answer. And it is easy to answer, that the painting is beyond the life. If my author has been too free with the *dark*, my friend has been too lavish of the *glittering* colours.—I hope famous men might aim, perhaps, at the excellency you describe. Not one of them came up to the mark.—Or, suppose they did, this would not invalidate my tenet.

Ther. This not invalidate your tenet! Then demonstration carries no conviction.

Asp. Pray, who is your greatest favourite, among all the renowned persons of antiquity.

Ther. Socrates.—He stands at the head of the class; and was, indisputably, the wisest and the best of the heathen world.

Asp. I think so too.—Be pleased, however, to recollect the story of the *physiognomist*; who pretended to discover the disposition of the mind, by the cast of the countenance. The professor of this occult science undertook, you know, to exercise his skill upon Socrates; and pronounced him, after an examination of his features, lascivious, passionate, and morose.—This judgment, so extravagantly wide of the truth, was bringing

a storm of ridicule and resentment upon the poor fortune-teller. When the ingenuous philosopher interposed, and owned the description to be exactly true. That *such* was his *natural* temper; and if his conversation was of a different turn, it was owing to the aids of philosophy.—So that, even in your most finished * character, there was no innate dignity. All was *adventitious*.

Ther. If corruption was derived unto all men from their forefather Adam; methinks all should be equally corrupt. But this is contrary to known fact. Some we see naturally loving and lovely; gentle in their manners, and subject to no inordinate appetites.

Asp. Some persons may be of *more gentle*, or, if you please, of *less dissolute* manners, than the generality of other people. Thanks to a better temperature of their constitution, or a more watchful care in their education.—Politeness may mimic charity, or fine breeding may personate humility. One vile affection may check another, or a sense of decency may hold curb upon all.—But shew me the unregenerate man, who is subject to no inordinate appetites. When the very best unregenerate man, that ever lived, acknowledges concerning himself; *sin*, original corruption, *wrought in me all man-*

* Though I love and admire the character of Socrates, yet I cannot approve the whole of his conduct. One thing which gives me particular offence is, the *habitual* practice of *swearing*, which occurs in all his conferences with his pupils. *Μα τὸν Δία, Νη Δι'*, or some such appeal to the DEITY is used, not only in every discourse, but almost in every page; and that upon the most *unnecessary* occasions.—I have often wondered, that so polite a writer as Xenophon, should admit this flagrant impropriety into his dialogues: Which, besides its *irreligious* air, is somewhat like the *crambe repetita*; and recurs, and recurs, and recurs, till it is really tiresome. But much more I wonder, that his excellent master should suffer the sanction of an oath to become so *trivial*, and make the honour of his Jupiter so *cheap*.

This proves the deplorable *blindness* of human reason; which could mistake so notorious a profanation of the divine name, for a genteel embellishment of speech—It shews us, likewise, our extreme need of that *revealed* law, which, among other refined precepts, unknown to the religion of nature, enjoins; *Above all things, swear not—And thou shalt not take the name of the LORD thy GOD in vain.*

ner of concupiscence *. And even the *stoic* philosopher cannot but confess, *omnia in omnibus vitia sunt* †.

Ther. Have we not often observed heroic courage, and a generosity of spirit, where the education has been none of the strictest? To what can we ascribe these laudable qualities, but to the innate virtue and nobleness of the temper, working without any auxiliary succours?

Asp. Virtue, Theron, is a *complete* assemblage, not *some disjointed* shreds of laudable qualities. Those you mention, if not accompanied with the whole circle of amiable accomplishments, are no more to be called virtue, than two or three scattered fragments of an edifice, are to be honoured with the appellation of an house.—How often are those very persons, with all their fortitude, slaves to ignoble pleasures, or in bondage to the basest lusts. A most infallible indication, that they have no *uniform* generosity, nor any *real* courage.—Desire of fame, may prompt to many such acts, as *dazzle* the superficial eye; which yet are far, very far from *genuine* virtue.

Ther. Do you then attribute the *Grecian* politeness and the high *Roman* spirit, with all the gallant actions of their heroes and their generals, to a desire of fame?

Asp. There is reason to suspect, that they derived their origin from some improper motive. And no motive was more artfully instilled, or more assiduously cherished, than the spirit of ambition.—View their crowns, their statues, their triumphal solemnities—Read their orators, their historians, their poets—The former were the *school*, the latter were the *masters*, to inculcate this grand lesson.

Let us consider the Romans a little more attentively; and not amidst the dregs of their community, but in their very best ages; when the republic subsisted, and their Scipios flourished. Many great and shining deeds were undoubtedly performed. But did they spring from a *reverential regard* to the supreme BEING; from obedience to his will, or zeal for his honour?

* Rom. vii. 8.

† Sen. De Ben. Lib. IV.

If this principle should be thought too refined, did they proceed from a *love* to their *fellow-creatures*? In case, neither of these motives * actuated their conduct, it can never be placed to the account of virtue.—Had benevolence been their leading principle, why such *inhumanity* to Carthage? Why must that opulent city be laid in ashes, and her numerous citizens be put to the sword? Were they enemies to mankind, or a nuisance in the world? You well know, that they were only too industrious, and too powerful. By which means, they would be in a condition to eclipse the magnificence of the Roman name, and dispute the prize of sovereignty with the Roman state. For this crime—a crime in ambition's eye, absolutely inexcusable—even Cato's upright soul shall doom them to utter destruction; and Scipio's gentle hand, shall execute the horrid decree.

Is *this* virtue? Does virtue ravage countries, from the mere wantonness of pride, or lust of pre-eminence? Does virtue destroy millions of lives, only to aggrandize a particular people, or extend the dominion of some favourite empire? If *this* were virtue, Brutus thought too honourably of her character; when he termed her an *empty name*.—I am sure, my Theron has juster notions of things. He need not be informed, that true virtue, far from personating the rapacious harpy, acts as a father to others, as a father to all. And, like HIM, who is both its pattern and its author, *goes about doing good*.

Ther. The most elegant cane, if plunged into yonder basin, while the waters are curled by the breeze, will appear both crooked and coarse. I cannot but think, the accusers of human nature examine her state with a *prejudiced* understanding. Which has the same perverse

* A zeal for the honour of GOD, and a concern for the good of our fellow-creatures, are the true sources of virtue, 1 Cor. x. 24, 31. When our actions flow not from these principles, reason will put a query upon them, and revelation will expunge them from the list of virtues.—They may be specious in themselves; they may be costly to the performer; they may even be serviceable to others. But can no more deserve the title of *virtue*, than the activity of our sun-fire officers, in extinguishing the flames on some insured house, can merit the name of *charity*.

effect upon their judgment, as those ruffled waves have upon the sight.—Or else, they contemplate her condition with a *melancholy* mind; which, like a jaundiced eye, gives every object a distempered aspect; darkens the cheerful; discolours the beautiful, and hangs even the sun in mourning.

Asp. Rather let this be the comparison to illustrate our point.—View the meanest piece of earth through the *prismatic* glass; and it will appear, not beautiful only, but perfectly splendid. Remove the delusory medium, and all the sophisticated finery vanishes. The indigo, the orange, the violet are gone: and leave nothing to be seen, but a rude unornamented lump of clay.—So, if we consider human nature, according to the *partial* representations of self-love; or contemplate it, in the *flattering* mirror of some popular writings; it may seem regular, holy, excellent. But, if we behold it under the light, the unerring light of revelation, its fancied charms disappear: it stands clothed with deformity; and is a spectacle of commiseration, if not of horror.

Ther. What reason have you to father such a notion upon the sacred writings?—The sacred writings inform us, that man was made *after the image of GOD*. This, sure, could not be so dishonourable and depraved a pattern as your discourse would insinuate.

Asp. Far, very far from a dishonourable pattern! The image of GOD is the *consummate standard* of all perfection.—In conformity to this admirable exemplar, our first parents were created; and in this admirable condition they continued, till by transgression they *fell*. Fell from the most holy and happy state, into guilt, condemnation, and ruin.—Therefore, when this fatal catastrophe had taken place, the sacred historian varies his style, and with a remarkable peculiarity, as well as propriety of speech, says, *Adam begat a son in his own**, not in the *DIVINE, likeness*. That every reader may advert to this melancholy, but important

* This is affirmed, not of Cain, but of Seth, the most excellent of Adam's children, and father of the holy seed.

truth, it is marked more strongly still; it is enforced by a very emphatical repetition. *After his own image**, now fallen and corrupted; and therefore contradistinguished to the image of GOD, mentioned in a preceding verse. Which expressions are evidently intended, to denote the difference between the state, in which Adam was created, and Seth was begotten.

Ther. Pray, let me have a succinct, but full account of this tragical story, Since all your orthodox divines lay such a mighty stress upon the doctrine of the *fall*.

Asp. GOD, having formed the human body out of the ground, animated the structure with a living soul; and transcribed upon this soul the image of his blessed SELF. All was light in the understanding; all was rectitude in the will; and nothing but harmony in the affections.—Man, thus endowed, was placed in the delightful garden of Eden: and furnished with every accommodation, which was necessary to support his being, or desirable to gratify his senses.—He was constituted lord of this lower creation; and, amidst numberless indulgences, received only *one—easy—negative* command—*not to eat of the tree of the knowledge of good and evil*.—From this he was to abstain, as a pledge of his subjection; and as an exercise of his obedience. Bliss and immortality were to be the reward of duty; misery and death the punishment of disobedience. *In the day thou eatest thereof, thou shalt surely die*†, was the sanction of the divine law.

How equitable! how gracious the terms! Yet, neither the goodness of GOD, could induce him to keep them; nor the authority of GOD, deter him from breaking them.—Unreasonably discontented even with such advantageous circumstances, and presumptuously aspiring to be like the MOST HIGH, he hearkened to the suggestions of the evil spirit.—In a word; he violated the precept, and incurred the penalty. GOD was just, and man was undone. He lost his upright-

* ברמותו כעלמו Gen. v. 3.

† Gen. ii. 17.

ness*; became subject to mortality; and, as the nervous original expresses it, *died the death*.

Ther. True; he became subject to many bodily infirmities, and to the necessity of final dissolution.—But, what has this sentence, or what have these sufferings to do with *your* notion of universal depravity in the mind? The death, which the almighty LEGISLATOR threatened, can be opposed only to the life, which the almighty CREATOR gave.

Asp. Be it so.—The CREATOR gave, and man possessed a life, incomparably more excellent, than that which the pulse imparts, or the beasts enjoy. He possessed a *divine life*. Which, according to the definition of the apostle, consisted in *knowledge, in righteousness, and true holiness* †—This—which was the distinguishing glory, and the supreme felicity of his nature—this, alas! was extinct.

His understanding, originally enlightened with wisdom, was clouded and overwhelmed with ignorance.—His heart, once filled with religious veneration, and warmed with heavenly love, became alienated from GOD, his MAKER.—His passions and appetites, rational and regular before, shook off the government of order and reason. The whole moral frame was unhinged, disjointed, broken; or, in other words, *the life of GOD* was departed from the soul.

Ther. What cause have you to suppose, that all this misery was either included in the threatening, or introduced by the fall?

Asp. The *ignorance* of fallen Adam was palpable. Witness that absurd attempt, to hide himself from the eye of OMNISCIENCE ‡, among the trees of the garden.—His *aversion* to the all-gracious GOD was equal-

• ———— *Innocence, that as a veil*

Had shadow'd them from knowing ill, was gone,

Just confidence, and native righteousness.

MILT. Book IX. 1034.

† Eph. iv. 14. Col. iii. 10. This is what Moses calls *the image of GOD*.

‡ Ποσὶς ἔκ αὐτοῦ ἐν τῷ αἵματι; τὸν Θεόν, τὸν πανταρχὴ πατέρα, τὸν τὰ λανθανόντα ἐπιστρώμενον, τὸν κρυπτοῦν ἐπιχρῆεν; Chrysost.

ly plain. Otherwise, he would never have fled from his MAKER; but rather have hasted, and on the wings of desire, into the place of the divine manifestation.

A strange variety of *disorderly passions**, were evidently predominant in his breast—*Pride*; for he refuses to acknowledge his guilt, though he cannot but own the fact—*Ingratitude*; for he obliquely upbraids the CREATOR with his gift, as though it had been a snare, rather than a blessing; *the woman, whom thou gavest me—Want of natural affection*; for he endeavours to cast all the blame upon the weaker vessel; and to acquit his obnoxious self, by impeaching the wife of his bosom.—The female criminal acts the same unhumiliated part. She neither takes shame to herself; nor gives glory to GOD; nor puts up a single petition for pardon.

As all these disasters ensued, upon the breach of the commandment; they furnish us, I think, with the best key to open the meaning of the prohibitory sanction. They prove, beyond any argument, that spiritual death, and all its consequences, were comprehended in the extent of the threatening.

Ther. How could *one* act of disobedience produce such destructive effects? Erase the fair image of the GODHEAD; and stamp the monster, stamp the very Devil in its stead?—And so *small* an act of disobedience too!

Asp. The *prohibition*, if you please, was small; not so

* Milton, speaking of the unhappy pair, and describing the consequences of their fall, says:

————— Nor only tears
Rain'd at their eyes; but high winds within
Began to rise; high passions, anger, hate,
Mistrust, suspicion, discord, and shook sore
Their inward state of mind; calm region once,
And full of peace; now lost and turbulent!
For, understanding rul'd not, and the will
Heard not her lore! But, in subjection now
To sensual appetite, who from beneath
Usurping, over sovereign reason claim'd
Superior sway.

Book IX. 1121.

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the transgression. It was committed against the clearest knowledge of duty, and the strongest obligations to obedience. It argued ingratitude for the richest favours, and unbelief of the most solemn declarations. It was an act of the most horrid presumption in the creature, and of the most impious rebellion against the CREATOR.

As to the smallness, or rather the *gentle and benign* import of the command, this aggravates, beyond measure, the crime of disobedience. Alluding to the words, once addressed to the *Syrian* general, we may justly expostulate—"O thou Adam, if thy LORD had bid thee do some great thing*; in submission to his high authority, and out of gratitude for his unspeakable goodness, oughtest thou not to have done it? How much more, when he says to thee,—Freely eat of all, except this single tree? *Thousands, thousands* of honours, privileges, and gifts be thine; only *one* acknowledgment of thy subjection, mine. And *that* the *easiest* which thy heart can wish, or even thy fancy conceive."

You ask, *how* could one act of disobedience produce such destructive effects?—I answer; the *reality* of the fact, in numberless instances of material nature, is plain to a demonstration; while the *manner* of operation, remains an impenetrable secret. Every child perceives the former; Newton himself is at a loss for the latter.—For which reason, I have always thought it better, to believe what GOD has taught, than attempt to explain what GOD has concealed. Let us forego this curious, perhaps fruitless inquiry; and substitute a remark, which naturally arises from the subject, and may considerably edify our minds.

Ther. Edify! Is it possible to render this dishonourable and afflictive notion *edifying*? Can any generous fruit spring from such a penurious soil?

Asp. Samson, I believe, had no expectation of finding any thing valuable in the reliques of his slain lion: but, to his agreeable disappointment, *there was ho-*

* 2 Kings. v. 13.

ney in the carcass*. If our doctrine appear *ghastly* as the one, it may yield a benefit *sweet* as the other.

From hence we may learn (what, when rightly learnt, is more serviceable than all the sciences) the *extreme malignity* of sin.—When *volcanoes* open their tremendous jaws, and disgorge a fiery inundation; they confine their fury to a single territory.—When *famine* lifts her mildewed hand, and destroys the supports of animal life; she is content with ruining a kingdom or a nation.—When *war* drenches his sword in blood, or the *pestilence* impregnates the air with poison; they also, even they observe some limits, and never make the whole compass of nature the scene of their ravages.—But *sin* levelled its blow at the whole human race. SIN poured contagion, and spread destruction, through all countries and all ages. One *single* act of sin brought confusion and a curse upon the material, and miseries, infinite millions of miseries, on the rational world†.—How then should we fear this most horrible and pernicious of all evils! With what carefulness guard against its insidious allurements! With what resolution fly from its killing cares!

Ther. I must observe, Aspasio, that you take for granted, what remains to be proved. For, supposing your account true, with regard to Adam; yet, how does this affect his children? Why must all his posterity be contaminated, because their forefather has played the prodigal? Such a heavy charge against the whole body of mankind will not be admitted, without very cogent proofs.

Asp. The proofs are cogent; perhaps irrefragable.

Poetry, addressing fallen Adam, is very clear in her deposition:

—————*They who never touch'd*
Th' excepted tree, nor with the snake conspir'd,

* Judg. xiv. 8.

† St. Chrysostom calls the first transgression, *ἡ πρώτη λυμαινόμενη αμαρτία*. Which is, in a manner, translated by Milton; who, speaking of the same tragical act, says,

————— *It*
Brought death into the world, and all our woe.

Nor

*Nor sinn'd thy sin, yet from that sin derive
Corruption*.*

Reason offers to turn evidence in the case. Reason, in concurrence with revelation, demands; *Who can bring a clean thing out of an unclean†?* If the fountain be polluted, how can the streams be pure? And if the root is corrupt, 'tis impossible to conceive how the branches should be sound, or the fruit good‡.

The scriptural testimonies are almost innumerable. They pour their evidence from every quarter; and constitute not two or three only, but a whole cloud of witnesses.—*GOD made man upright*, says the royal preacher. The human nature in its primitive state, was all regularity, and without any improper bias. *But*, ever since the first transgression, men have been inclined to evil. And, in consequence of this depravity, *they have sought out many inventions* ||.—Don't you observe the very peculiar, and no less significant structure of the language? *GOD made*, not *he makes*. *Man*, at his first creation; not *men*, in their successive generations. Then *he* was wise and holy; now *they* are foolish and depraved. Our nature, as proceeding from a gracious CREATOR, was without fault and without defect; but as propagated from a fallen parent, is unhappily altered. *Fuimus Troes*.

Ther. I don't deny, but multitudes of people, seduced by bad example, or betrayed by their own inadvertency, have departed from the rule of duty. Have, as the wise man affirms, tried many foolish experiments to

* MILTON.

† Job xiv. 4.

‡ Milton has anticipated Theron's objection; and, in Adam's soliloquy, very judiciously solved it.

————— *Ab! why should all mankind
For one man's fault, thus guiltless be condemn'd,
If guiltless? But from me what can proceed
But all corrupt, both body and mind deprav'd;
Not to do only, but to will the same
With me! How can they acquitted stand
In sight of GOD?*

Book X. 811.

|| Ecclef. vii. 19.

acquire

acquire happiness, and devised as many idle excuses for their folly. But, this is no such irrefragable proof, that their very nature was depraved. It only implies, that, not taking proper heed to their ways, they warped from their native uprightness. As yonder *tulips*, though perfectly beautiful at present, if not attended with the necessary cultivation, will degenerate into homely flowers; and, at length, be no better than tawdry weeds.

Asp. No, my friend. Iniquity is not an adventitious thing, caught from example, or contracted by carelessness. These may increase, but these do not occasion the *moral malady*. A sinful disposition is early as our being: is the very mould, in which all our faculties are cast.—David bears very express testimony to this humbling truth. *Behold!* He sets his *N. B.** upon the passage. 'Tis a sad, but certain fact. Such as should never depart from my memory, nor ever be omitted in my confessions. *I was shapen in iniquity, and in sin did my mother conceive me†.* As though he had said—
 “Alas! LORD, this crime, though extremely horrid, is but a little part of my guilt. I have not only sinned in practice, but I am totally and universally corrupt in my very nature.”

This he acknowledges, not to extenuate his offence, but to lay open his excessive vileness. And indeed it is not possible to form a *right judgment* of ourselves, or to be *duly humbled* before GOD, unless we add the depravation of our nature to the transgressions of our life. Just as it is impossible to discern, what monstrous and voracious animals lie hid in the ocean, if we only glance an eye upon the surface of the waters.

Ther. This, you know, was written by the royal penitent, under the pangs of a severe remorse. Does not

* I need not inform my readers, that *N. B.* points out the special importance of a passage, and is a call for peculiar attention. An observation of another kind may, perhaps, be more worthy of their notice. That David sets not the distinguishing mark upon his actual transgressions, but upon his original sin. As that, which was the fatal source of all, should cause the deepest humiliation in himself, and should be most attentively regarded by the reader.

† Psal. li. 5.

a sense of his enormous iniquity, together with the apprehension of divine wrath, cause his hand to shake, and lead him to *aggravate* features?—Or, suppose it were true of the adulterous king, is it equally applicable to others, who have escaped such gross pollutions?

Asp. It is no exaggerating draught, but a faithful delineation; and exactly represents every child of Adam.—It was written with the utmost deliberation; and therefore is introduced with that call for peculiar attention, *behold!*—And, though David was scandalously criminal in his intrigue with the wife of Uriah; yet, the *general* tenour of his life was not only irreproachable, but exemplary. Who so zealous for the house of GOD, or so devoted an admirer of the divine word? His heart was an altar, ever flaming with heavenly love; and his tongue a trumpet, to sound the praises of JEHOVAH through all generations.—And if *he* had reason to make this abasing confession; who is the person that can think himself aggrieved by sharing in the imputation?

One of our most eminent martyrs *, when he heard of any malefactor, condemned to suffer an ignominious death, used to lay his hand upon his breast, and say—“ The seeds of all those villainies, which brought that unhappy wretch to the gibbet, were sown *here*. “ If they have not sprung up into the same detestable “ deeds, unto divine grace, unto divine grace *alone*, “ be all the glory!”

Ther. Your martyrs had honest hearts, but not always the clearest heads. I admire their zeal, and reverence their memories. But I can no more receive their opinion as an oracle, than I can be persuaded to worship their relics.

Asp. I have no intention to palm popery on my friend, nor any desire to calumniate the human species. If it be disingenuous and sinful, to asperse a particular character; how much more unjustifiable, to traduce our nature in general!

My account, dark and disgustful as it is, stands confirmed by a higher authority, than any private opini-

* Mr. Bradford.

on. It is confirmed from an universal survey of mankind; taken by the eye of the CREATOR himself, and left upon record in the books of revelation. *The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek after GOD.*—What is the result of this grand inquiry? It must, without all peradventure, be infallibly true. Because GOD's inspection is too keen, to be eluded; and his judgment too impartial, to be biased. This is the report, made by the infinitely wise OBSERVER: *They are all gone aside, they are altogether become filthy*; there is none that doeth good, no, not one.*

Ther. This, I apprehend, is the character of those besotted creatures, those most egregious of all fools, *Who say, there is no GOD.* To them the *psalm* relates, and to them the abandoned character is appropriated. They have it, if I may so speak, *cum privilegio.*

Asp. It is meant rather of practical, than of speculative atheists; who say, if not *explicitly* with their mouths, yet *implicitly* in their hearts, There is no GOD. Who live, as if there was no ALL-SEEING EYE, to take cognizance of their present conduct; no Supreme JUDGE, to call them to a future reckoning.—Now I dare appeal to yourself, though perhaps the fondest of fathers, whether this instance of *foolishness*, is not bound up in the hearts of our children†. Nay, I dare appeal to any unprejudiced

* Psal. xlv. 2, 3. The two original words *סר באמרו* are metaphorical expressions; taken from—*wines*, that are become *sour*—and *meats*, that are in a state of *putrefaction*. I believe it is impossible to find images, more strongly expressive of a total depravity, and of the utmost degeneracy. Yet both these images St. Paul has comprehended in one word; *disphagunon ton sar.* 1 Tim. vi. 5.

† Prov. xxii. 15. Let none think, that by *foolishness* the sacred writer means only those *silly* tricks, which discover a weakness of understanding in children. Solomon's fool is not the *idiot*, but the *sinner*; and the *folly*, stigmatized throughout the Proverbs, denotes, not a failure in the intellectual, but in the religious and moral character.

The words, in this passage, are peculiarly forcible. *Foolishness* is in the heart; implanted in the very nature; sunk deep into the inmost faculties.—And not only sunk deep, but adheres almost inseparably: *קשורה* is *wrapt, tied, and bound*: twines like the ivy, and is rooted like the oak.

person; whether it be not natural to us all, both in youth and manhood, to forget our CREATOR?

In this case, Theron, there is no monopoly. Your right and mine, are too strongly established by experience, and too clearly expressed in the preceding scripture, to admit of any controversy.—If there were *any*, that understood—They are *all* gone out of the way—There is *none*, that doeth good—No, not *one*.—Could any conveyancer in Europe have contrived a form of words, more fully to ascertain our unhappy title?

Ther. There may be some texts in scripture, which seem to countenance your assertion. But these refer to the worst of men, in the worst of times. And can you, with any justice, ascribe the properties of a few reprobates to the whole species?

Asp. This very passage, and others of a like import, are adopted by St. Paul, and applied both to Jews and Gentiles; with this professed design, *that every mouth may be stopped, and all the world may be found guilty * before GOD.* Which evinces, I should think, beyond all doubt, the *universality* of its extent.

If to the universality, we add the *antiquity* of this fact, it will bear the two grand characteristics of truth. Far from being a novel opinion, it was received as a maxim, in the early age of Job. *What is man, that he should pretend to be clean? And he that is born of a woman, that he should presume to be righteous? Righteous before the infinitely JUST and HOLY ONE! Behold! he putteth no trust in his saints, though the most exalted of all intelligent beings. Yea, the heavens, those brightest parts of the material creation, are not clean in his sight. How much more abominable and filthy is man†? Who drinketh iniquity; though loathsome*

* Rom. iii. 19. Ὑποδικος γενήσεται, "May become guilty," does not so exactly answer the scope of the context, neither does it so solidly establish the apostle's argument, as "may be found guilty;" he fully convicted, and apparently liable to most just condemnation.—Those things were written of old, and were quoted by St. Paul, not to render men criminal, but to prove them so.

† Job xv. 14, 15, 16. The immaculate purity of the blessed GOD, and the utter depravity of fallen man, are points of so great importance in the scriptural system of divinity, that they are inculcated

some to GOD, and worse than poison to his own soul; yet drinketh it *like water*; without any hesitation or the least fear, with an eager and profuse delight.

This, you will observe, was alledged in a dispute, carried on with no small vehemency. Yet is admitted, on all hands, as unexceptionably true.—Be pleased also to take notice, that the charge is not confined to some very notorious sinners, but is laid against the whole body of mankind. Whatever figure they may make, each in his own conceit; they are all described in the word of GOD—as *beings*, insatiably athirst after evil—from *objects*, which we cannot endure to behold; or cannot behold without abhorrence*.—*Such is man by nature!* People must have eyes very different from mine, to discern any *dignity* in this draught.

Ther. As to innate dignity, we will let it pass. But this I must insist upon, and several writers of the first repute are on my side—That we enter the stage of life, in a state of *indifference* either to good or evil—That the affections are like a balance, nicely poised, and preponderating neither one way nor the other.—The whole soul, like a sheet of fair paper, is equally susceptible of strait or crooked lines; and will as readily receive the amiable features of an angel, as the hideous deformity of a devil.

Asp. With regard to your first illustration—The simile, I think, confutes the sentiment. For, to be in *suspense*, whether we shall love the LORD our GOD, the giver of all good, and the source of all perfection; this, surely, must be condemned as an irreligious temper.—This is a criminal halting between GOD and *Baal*.—A neutrality, which is no better than hostility.

I fear the writers you mention pay but little deference to the inspired volume. Our escutcheon is ve-

inculcated no less than *three times*, within the compass of this single book. And by much the *same* noble contrast of striking images. Chap. iv. 17, 18.—xv 14, 15, 16.—xxv. 4, 5, 6.

* The original words are תרעב וטאליה—One is used to signify that *abominable* practice, which the Egyptians could not bear to view. Exod. viii. ver. 22. Heb. Bib. ver. 26. Engl. Bib.—The other denotes an object, too *squalid* to be viewed without loathing.

ry differently blazoned, in that office of spiritual heraldry. *A transgressor from the womb* †, is one of our hereditary titles. Transgressors we are, by strong internal propensity; even before we transgress, in outward act.

Observe the young *hawthorn* plants, which have unfolded their green leaves, in yonder nursery; but have scarce learned to spread the gay blossom. Is there in those plants an equal aptitude, to produce the luscious juicy grape, or their own coarse and husky berry? By no means. They will (unless grafted with some generous cyon) *certainly, universally, constantly* bear the same harsh fruit, with their parent tree.—So certainly will the human mind, if not renewed by the SPIRIT of CHRIST, branch out into ungodly tempers, and bring forth wicked practices.

Ther. The nobleman, mentioned by Xenophon *, when overcome by an alluring temptation, devised for his excuse the notion of two souls; one, that inclined him to vice; another, that prompted him to virtue. This was a moderate *caricatura* ‡, compared with my friend's. He will allow nothing regular or graceful in the human heart.—You have metamorphosed the master-piece of the creation, into such a deformed object; as may justly render him a terror to himself. Can there be a grosser libel upon the CREATOR, or a greater discouragement to our fellow-creatures?

Asp. If this be a deformed piece, what will you call the following description? *GOD saw that the wickedness of man was great upon the earth; and that every imagination of the thoughts of his heart was only evil continually* §. This, perhaps, may be reckoned a more monstrous drawing still. Yet it came from *that* hand,

† Isai. xlviii. 8. A truth so apparent and undeniable, that Seneca could not but discern it, though he was an *uninlightened* heathen: could not but acknowledge it, attached as he was to the proud *stoic* sect. *Hac conditione nati sumus. Animalia obnoxia non paucioribus animi quam corporis morbis.* De ira. Lib. II. c. 9.

* *Cyropad.* Lib. VI.

‡ A term used by the Italian painters, to signify a resemblance horrid or ridiculous.

§ Gen. vi. 5.

which painted the canopy of the skies, and touched all the pictures of nature into such inimitable perfection.

Pray, let us examine the most distinguishing features in this draught.—Not barely the works of his hand, or the words of his tongue, but the *imaginings of his heart*, are evil. The contagion has spread itself through the inner man. It has tainted the seat of his principles, and the source of his actions *.—Is there not, you will say, some mixture of good? No; they are *only* evil. There is no hopeful tendency. Not so much as a little leaven of piety; that may have a chance to diffuse itself, and meliorate the whole lump.—But are there no lucid intervals? No happy moments, when virtue gains the ascendancy? None: he is only evil *continually*. The usurpation of sin is total, and its tyranny perpetual.

What I have advanced, therefore, is no libel upon the CREATOR's benignity; because it is the very echo of his own determination.—Neither is it so properly discouraging, as humbling and alarming to our fellow-creatures.—*Humbling*, to make us sensible of our ruin: *Alarming*, to make us desirous of a recovery.

Ther. Is not the description, which you have produced, peculiar to the men of that wicked generation, whose guilt was as unparalleled as their punishment?

Asp. It is applicable both to them and their successors. The wisdom of GOD *repeats* the charge, and fixes it upon the race, which survived the flood †. The depravity

* The original is very exact in its structure, as well as very emphatical in its meaning—לב the *heart*, or grand principle—דחשבות the *thoughts* of the heart, or the various actings of that principle—וצר the *imagination* of the thoughts, or the produce and result of those actings; namely, desires and affections, counsels and purposes. Of which, not one, a few only, or the greatest part, but *all* these are evil.—Somewhat like this, is St. Paul's analysis of the intellectual economy; *ὅς, νόμιμα, λογισμοί*. All which he represents, as in a state of enmity against CHRIST. As forts or bulwarks, erected to maintain a siege, against the knowledge and obedience of his gospel. 2 Cor. x. 5.

† Gen. viii. 21. Where, I think the particle כי is used in the *adversative*, not the *casual* signification; and should be rendered *though*, rather than *for*.—Where, it may be pleasing, if not so directly

depravity of human nature continued, nor could the waters of an universal deluge purge it away! So deep, alas! is the stain, and so incorrigible the virulency of original corruption, that it will yield to nothing—to nothing will it yield, but to the *washing of regeneration, and renewing of the HOLY GHOST* †. Till this takes place, every heart of man must wear the prophet's stigmatizing motto, *Deceitful above all things, and desperately wicked*.

Ther. This passage, I am informed, is not rightly translated, especially in the *last* expression. The Hebrew original does not bear so hard upon the human character, as the English version.

Asp. You allow then, that the heart is *deceitful*. And of this we have a glaring proof in the conduct of Hazael. He thought it impossible, that he should ever perpetrate such horrid barbarities, as the prophet foretaw. *Is thy servant a dog, that he should do this great thing* *? Yes, Hazael; however thou mayest imagine thyself gentle as a lamb, thou art fierce as a dog, and savage as a tyger.—Which was most terribly demonstrated by the event †.

Suppose we translate the other word somewhat more accurately. The little alteration will be of less service to your cause. Instead of *desperately wicked*, you may, if you please, read *deplorably disordered* §. This is the exact import of the phrase.—It is a metaphor, derived from a very distempered body; in which, the whole

rectly pertinent, to observe; that the forbearance of the righteous GOD, is ascribed to the great atonement; typified by Noah's burnt-offerings, and specified by St. Paul in his epistle to the Ephesians; who probably alludes to this passage. *The LORD smelled a sweet favour, and the LORD said in his heart, I will not again curse the earth any more for man's sake, though the imagination of man's heart be evil from his youth.* See Eph. v. 2.

† Tit. iii. 5.

* 2 Kings viii. 13.

† This self-same Hazael murdered his royal master, and usurped the throne of Syria; burnt the cities of Israel, and slew their inhabitants with the sword; dashed the infants in pieces, and ripped up the women with child. Thus cruelly did he harass the Israelites, till he crushed their strength; broke their spirits; ruined their nation; or, as the sacred historian speaks most emphatically, *He made them like the dust by threshing.* 2 Kings xiii. 7.

§ Jer. xvii. 9. *wax*

head

head is sick, and the whole heart faint; *From the crown of whose head, to the sole of whose feet*, there is nothing but consuming disease, and enfeebling languors*.—The rules of civility, it is true, may set a specious varnish on the conversation. But until grace, sanctifying grace, administers the remedy, the most civilized heart will be only like the pale emaciated cheek, that is poorly enlivened with paint.

Ther. What say the writers of the New Testament? Is not *their* way of thinking more liberal and benign?—If human nature wore so *hideous* an aspect under the legal dispensation; since the coming of our LORD, and the publishing of his gospel, one may expect an improved and more pleasing face of things.

Asp. Human nature, in *every* period of time, and under every dispensation of religion, is still the *same*. It was the SPIRIT of CHRIST, who indited the Old Testament, and he cannot vary from himself in the declarations of the New.

I am very much inclined to believe, that all the *bodily* diseases, which our divine PHYSICIAN healed, during his abode on earth, were so many emblematical representations of *spiritual* disorders; which, like certain family-distempers, may be said to run in the blood of all mankind.—Will you give me leave, Theron, to explain myself? I don't like to engross the discourse. Yet I would willingly enlarge upon this subject.

Ther. By all means. The laws of argument, separate from the indulgencies of friendship, give you a warrant to urge whatever may support your cause.—Besides, I shall be glad to hear your sentiments upon a point so curious.

Asp. The poor *leper*, covered with noisome sores, is the very picture of a *polluted sinner*. Was the one, for his contagious impurities, separated from the society of his fellow-citizens? So shall the other, for his abominable uncleanness, be banished from the beatific presence, unless he be cleansed by the blood, and justified by the righteousness of JESUS.

* *Isai. i. 6.* Agreeable to this doctrine, and consonant to this metaphor, is the confession of our liturgy, *There is no health in us.*

You pity the condition of that unhappy creature, who was born *blind*. His eyes rolled, but rolled in vain, to find the dawning ray. Such is the benighted state of the human mind, till almighty GOODNESS command the scales of ignorance to fall off, and pour heavenly day through all the intellectual faculties. Then, and not till then, we begin to know the holiness, the justice, the adorable excellencies of GOD.—We see the sublime purity of his law, and the extreme depravity of our own hearts.—We are brought acquainted with the transcendent glories of our REDEEMER's person, and apprehend that most comfortable mystery of his substitution in our stead. We discern the ineffable perfection of his merits, and the divinely rich freeness of his grace *. Truths, incomparably more delightful to the soul, than all the delectable scenes of creation are to the sight.

The paralytic's *enervated* limbs too truly represent the impotence of our nature. Was he unable to grind at a mill; to run in a race; or to turn himself on his bed? So unable are we to fight the good fight of faith; to exercise the graces of Christianity; or even to turn ourselves unto GOD.—Do not *you*, my friend, experience something of this inability? For *my* part, I must lay my hand on my breast, and daily, hourly confess, "*The palsy is here*. Though not altogether dead in " sin, (blessed be CHRIST JESUS, and his quicken- " ing SPIRIT!) yet how languid is my zeal; how " enfeebled my industry, in the great affair of everlasting salvation!—I would fain believe, and with a full " assurance of faith, the promises of the unchangeable " JEHOVAH. But how often do I stagger through " unbelief!—I would fain love, and with the warmest " gratitude, my ever-merciful and most beneficent " GOD. But oh! what coldness benumbs my affec- " tions!—I wish to be humble in every thought; hea- " venly in all my desires; and wholly resigned to the

* This, and the preceding particulars, are lessons of the last importance in the Christian school. The knowledge of them deserves to be most solicitously sought, both by attentive contemplation, and by earnest prayer: for, to know them, is to be *truly wise*; to be influenced by them, is to be *substantially happy*.

“divine will. But, alas! my sufficiency for these things, is like the *flaccid* finew, or the *withered* arm.”

It would be endless to particularize all the maladies, which were emblems of our misery, and the triumphs of our LORD's power. Let me only remark—That their bodies were afflicted with a *single* disorder; our souls labour under a *complication* of evils.—They *felt* their affliction, and were desirous, importunately desirous, of relief. We are, till awakened from above, insensible of our cursed state, and our lost condition. We add, alas! we add, to all our other indispositions, a stupifying lethargy, or an extravagant delirium.

Ther. Such allegorical expositions of scripture are pretty enough. But, I presume, you yourself cannot reckon them *demonstrative*. For my own part, I must appeal from the surmises of fancy, to the verdict of reason.

Asp. I cannot think, that the allegorical sense, when *liberly* introduced, is unworthy our regard, or without its weight. However, I have no design to preclude your appeal.—Will the avowed, will the reiterated decision of an apostle, satisfy my friend, and be admitted as the verdict of reason?—St. Paul has declared of himself, *In me, that is, in my flesh*, or unrenewed nature, *dwelleth no good* *; no good temper, nor so much as any good desire.—Elsewhere he affirms, that *the carnal mind*, or unregenerate soul, *is not subject to the law of GOD*; nay, is an enemy, or rather *enmity* itself †—Against what?—Against sin? That were a noble antipathy.—Against the world? That were a laudable disaffection.—No; but against GOD and his law. Amazing perverseness! To be enmity against GOD, who is boundless benignity, and consummate goodness: Enmity against his law, which is the transcript of his amiable perfections, and the faultless model of all virtue.

Ther. This, I suppose, is the character of Saul the Pharisee, not of Paul the apostle; descriptive of his condition, when he was “a blasphemer, a persecutor, “and injurious.”

* Rom. vii. 18.

† Rom. viii. 7.

Asp. It relates not to himself alone, but is applicable to all, who continue in a state of nature.—The blessed AUTHOR of our being, speaking of mankind in general, says, that *he is even flesh* *; mere flesh, altogether flesh; his very soul, and all its powers, are wholly enslaved to fleshly appetites.—The beneficent RESTORER of our happiness pronounces the same sentence, in the very same words; *That which is born of the flesh is flesh* †: The faculties, which men receive by their natural birth, have a vitiated taste, and a carnal bias. They relish not the refined, the heavenly, the godlike. They incline only to selfish aims, and groveling pursuits.—Our SAVIOUR re-inculcates the admonition, and illustrates it by a very remarkable allusion. You cannot forget his answer to a procrastinating disciple; *Let the dead bury their dead* ‡; intimating, that as many as are un sanctified by the HOLY GHOST, though possessed of an animal, are destitute of the divine life; are no more able to perform any spiritual and holy duty, than a pale corpse in the coffin, or dry bones in the charnel-house, are qualified to transact any secular business.

St. Paul sets the seal of Heaven to this momentous truth, in various passages of his epistles. From a multitude let me select one, and recommend it to your serious consideration; *You, that were sometime alienated and enemies.* The Colossians, and all mankind, were alienated from the living GOD; had no true knowledge of him; and, what is worse, had no sincere desire after him. Nay; they were not only strangers, but enemies; in a state of hostility to his holy nature and heavenly will.—What can express a greater dege-

* Gen. vi. 3. The word *flesh*, by which the all-wise CREATOR characterizes man, signifies, in the sacred writings, whatever is dishonourable in itself; provoking to GOD; or introductory to the ruin of man.—The *works of the flesh*, are a compendium of all iniquity. Gal. v. 19, 20, 21.—To walk after the flesh, is the very reverse of walking in the SPIRIT; diametrically opposite to the divine law, and true holiness. Rom. viii. 4.—To be carnally minded, or to have the influence, the savour, the relish of the flesh (*φρονημα σαρκος*) predominant in our minds, is the spiritual death of the soul, and a presage of eternal death, both in body and soul. Rom. viii. 6.

† John iii. 6.

‡ Matt. viii. 22.

neracy?

neracy? Nothing, unless it be the following clause, *by a mind intent upon wicked works* *; a mind, not only averse from all good, but passionately prone to all evil.

Ther. A few picked passages, of a figurative import, and artfully clogged by some dextrous interpretation, may seem to support your cause.

Asp. Ah! Theron, there is no need to use sleight of hand. He that runs may read this doctrine in the sacred authors. It is interwoven with the whole series of their *historical*, and makes a professed part of their *practical* writings.

What is more common with the inspired penmen, than to express a profligate course of life, *by following our own imaginations, and walking in our own ways*? When immorality and licentiousness were predominant in Israel, knew no restraints, and kept no bounds; how does the unerring historian describe this horrible state of things? *Every one did that which was right in his own eyes* †. Nothing can more strongly imply the extreme depravity of mankind, than such a phraseology; which makes it one and the same thing, to pursue our *natural* inclinations, and to act the abandoned sinner.

St. Jude cannot write a few lines, but he must touch upon this subject; must teach this humbling lesson. *Sensual* ‡, he says, *not having the SPIRIT*. According to *his* estimate, not to be actuated by the power of grace, is to remain under the dominion of sensuality. If we may credit this ambassador of CHRIST, *every*

* Coloss. i. 21. *Τη διαβολῇ ἐν τοῖς ἔργοις τοῖς πονηροῖς*, *Mente malis operibus intenta*. A very discerning critic would thus point, and thus translate the words. For which alteration, he assigns the following reason; *Mens enim dicitur esse in ea re, quam semper cogitat, ad quam cupidine fertur et inclinatur*. DAVENANT in loc.—Let the words be pointed and translated, either in *this* or the *received* manner, they speak the language, and confirm the sentiments, of this whole dialogue.

† Judg. xvii. 6.—See also Psal. lxxxix. 12. Eccl. xi. 9. Act^s xiv. 16.

‡ Jude 19. The original expression is not *σαρκικός*, but *ψυχικός*. Which denotes, what some people reckon the glory of our nature, the *rational* soul. Yet those persons, who have no higher a principle, are, with all their accomplishments and improvements, the very reverse of *πνευματικοί*, *spiritual*.

man, while unrenewed by the divine SPIRIT, is governed by flesh and sense. Can *any* man then pretend to be originally free from the ignoble influence of corruption.

St. Paul exempts not himself, no, nor any of the highest saints, from the opprobrious charge: *We all walked according to the desires of the flesh and of the mind.* Which desires in *us*, as well as in the idolatrous *heathens*, were base, sordid, and contaminating: insomuch that we, who are Jews by birth; who are sons of GOD by our new birth; even we were, *by nature, the children of wrath**; creatures, in whom GOD could take no pleasure, and against whom his wrath was revealed from heaven. If so, then doubtless subject to depravity, and chargeable with sin.

Ther. What says St. James? You have suppressed, and I had almost forgot, his testimony; though it is so very pertinent to my purpose, and so very explicit in my favour. *Men, who are made after the similitude of GOD.*—The similitude of GOD signifies, in the sacred books, those moral endowments, which distinguish the possessor both from the brute and the devil. And if men are made after this image; if they are created with these endowments; *where* is your doctrine of original sin?

Asp. I began to flatter myself, that your objections were exhausted. But, since I am mistaken in this particular, surely it must be as great a mistake to imagine, that our apostle would maintain an opinion, so repugnant to the aforementioned texts, and so contrary to universal observation.—Do not you perceive the very reverse true, with regard to your own *children*? Why do you address them with such tender entreaties; with such warm exhortations; such repeated arguments? Why do you allure them to duty by promises, and deter them from transgression by threatenings? Is all this regimen, all this discipline, necessary for creatures that bear the holy image of GOD?

They made after the similitude of GOD!—Then they

* Eph. ii. 3. *Hoc uno loco, says BEZA, quasi fulmine, totus homo, quantus quantus est, prostermitur. Neque enim naturam dicit læsam, sed mortuam, per peccatum; ideoque iræ obnoxiam.*

have no need of the *renewing* influences of the HOLY GHOST, in case they live; and no need of the *atone-ment* of CHRIST's blood, in case they die. Would James, the LORD's brother, assert such an egregious error, as not only opposes a single article, but undermines the *whole* constitution of Christianity? Sets aside the sanctification of the Divine SPIRIT, and the propitiation of the REDEEMER's death?—Impossible for him to assert! Impossible, I should think, for us to suppose!

St. James speaks of a fact that is *past*: speaks of men *collectively*, as they were all included in their first parent. The passage, I apprehend, should be translated, not, men that *are*; but, men that *were* * created; whose human nature was formed.—The scripture considers Adam, as the common parent of us all: nay more, considers us all as existing in our great progenitor. Which is so far from overthrowing, that it establishes, the point in debate. For, if we were all created after the similitude of GOD, in and with Adam; it must follow, that we all fell from our conformity to GOD, in and with Adam. If so—let me for once retort my friend's interrogatory—Where, or in whom, is *not* original sin?

I am very sure, this doctrine runs through our *liturgy*; is an essential part of our *articles*; and most strongly delineated in our *homilies*. Shall I produce some of those testimonies; which are as clear, as they are copious?

Ther. No more of your testimonies, good Aspasio. Inform me rather, what *advantage* can accrue from your inculcating, or my adopting such a doctrine. Sup-

* Jam. iii. 9. That this is the precise signification of the participle *ὑψωμένος*, may be gathered from 1 Tim. v. 9. Where *ὑψωμένης* is translated *having been*; and must necessarily refer, not to the *present*, but to the *past* condition of the widow.—We have a similar manner of expression and representation, 1 Cor. xi. 8. Which passage most evidently describes, not the successive production, but the *first creation* of the human species.—All this exactly accords with the divine declaration, *In the image of GOD^s made He man.* *הָיָה לְדִמְיוֹ*; *ποίησα*, says the Septuagint, not *ποίηω*; *did make*, not *does make*.

pose, it were undeniably true; disagreeable truths, like disagreeable objects, should be consigned over to obscurity, not obtruded upon our view.—On such an occasion, the reply of Themistocles should be mine. One of the *literati* of Greece, offered to communicate an elaborate and curious invention, by means of which, his memory should be so wonderfully strengthened, as to retain whatever he read or heard. “My friend,” replied the hero, “you quite mistake the way to serve me. I want to learn the art, not of *remembering*, “but of *forgetting*.”

Asp. If to forget our disease, were a likely method to *restore* our health, I should readily concur in your hero’s way of thinking. As this will hardly be allowed, I cannot but judge it more adviseable, to give some attention to our disease, that we may inquire after a remedy.

Ther. Where is this remedy to be had?

Asp. Not on earth, but from heaven.—The schools of science cannot discover it. The courts of kings are unable to procure it. The college of physicians know not how to prescribe it. But the gospel of our salvation prescribes, prepares, and dispenses it. The language of CHRIST in his holy word is, *I will bring her health and cure* *. And the beginning of our cure is, to be sensible of our disorder.

Hence we are taught to be *humble*.—To review the catalogue of our actual transgressions, is a mortifying employ. But that which lays the soul in the lowliest abasement, is the conviction of *inbred* iniquity. This strikes at the root of human vanity, and cuts asunder the very sinews of self-conceit. A total loss of righteousness and true holiness; an utter impotency to all good, and an impetuous propensity to all evil; these are not *visitants*, but † *inhabitants*; congenial with our frame,

* Jer. xxxiii. 6.

† Accordingly, this corruption is styled, not barely η παρακκευη, that which is at our elbow, Rom. vii. 21. η συνεπισταλος, that

frame, and ingrain'd in our constitution. How then—
O! how can ~~we~~ be vain of our moral beauty, who have such an hereditary defilement and deformity cleaving to all our faculties? Surely, this must banish the Pharisee from our breast, and inspire us with the sentiments of that sincere penitent, *Behold! I am vile* †! Must teach us the language of the abashed leper, *Unclean! Unclean* ||!

Ther. I should think, it would make us *melancholy*, rather than humble. Serve no other purpose, than to introduce an afflictive sense of extreme wretchedness.

Asp. Did we intend to rest here, your apprehensions would be just. But we urge the doctrine of original corruption, as a *preparative* for the redemption of CHRIST.

It is observable, that very few applied to the blessed JESUS in the days of his flesh, but the sons and daughters of affliction. The levee of that PRINCE of peace, was crouded by the lame, the blind, the diseased. These, being sensible of distress, and longing for relief, fell as humble supplicants at his feet. While others, who were firm in their health, and gay in their spirits, rejected him with contemptuous scorn.—When we perceive “the plague of our heart,” and feel those worse than ulcerous sores, which overspread our nature; we also shall ardently seek to the LORD our *healer*. When we find ourselves subject to the curse of the law, in bondage to the tyranny of Satan, and liable to everlasting damnation; *then* the Divine PHYSICIAN, and the Divine REDEEMER will be precious indeed.—Whereas, if we remain insensible of our misery, the gospel, which is *saving health* to the contrite soul, will be an unaffecting story to our ears. We may hear it, we may read it, as an amusing narrative; but shall not *receive* it, as a sovereign remedy.

that which *easily surrounds* us, Heb. xii. 1. but *η οικουα*, that which *dwelleth in* us, Rom. vii. and *η φυλασσοα*, that which, like a strong man armed, *keepeth garrison* in our souls, Luke xi. 21.

† Job xl. 4.

|| Lev. xiii. 45.

Ther. Not receive the gospel, Aspasio! I hardly understand what you mean. I often study the gospel; I believe it to be a divine revelation; and endeavour to follow its directions.—I look upon it, as containing the most refined system of morality; as enforcing every virtue, by the strongest motives; and recommending all, by the most perfect example.

Asp. To which you should add—as revealing that great MEDIATOR, who has fulfilled all righteousness, to effect our justification; who has also the fulness of the SPIRIT, to accomplish our regeneration. Otherwise, what you mention, is infinitely short of the *gospel*.—It brings no glad tidings to fallen creatures: It administers no succours to ruined sinners. It is like writing a correct copy for the blind; or setting a laborious task to the disabled. Which would rather be an insult on their impotence, than a relief of their distress.

The first particular I wave at present. Only let me ask your opinion of the last; which is a grand doctrine, and a very distinguishing privilege of the gospel. I mean the doctrine and the privilege of *spiritual regeneration*. Exclusive of which, all your endeavours to possess virtue and practise morality, will be no better than endeavours, to fly without wings, or to run without feet.

While unimpressed with a sense of our original depravity, we shall probably sit down contented with some *superficial* reformation, and not aspire after a renewal of the heart. *Civility* will pass for sanctity, and a *temperate* disposition for a gracious habit.—Why is the new birth, why are all the saving operations of the blessed SPIRIT, disregarded by some, derided by others? Because, these persons are insensible of their utter inability to all good, and of their abject slavery to all evil. Therefore, they see no reason for *this* divine agency, or for *that* universal change.

You also, my dear friend, while unacquainted with your natural corruption, cannot apprehend either the reasonableness or the necessity of being *renewed in the spirit*

spirit of your mind *. But when experience has taught you the former, you will want no arguments to convince you of the latter.—Can creatures, who are *blind* in their understandings, discern the things which belong to their eternal peace?—Can creatures, who are *dead* in sin, exercise the graces, or discharge the duties, of a Christian life?—Can creatures, whose hearts are at *enmity* against GOD, either delight to do his will here, or be meet for his beatific presence hereafter?

Under the influence of such convictions, that new birth, which the gospel of CHRIST promises, which the SPIRIT of GOD produces, will appear as necessary for your state, and be as welcome to your soul, as these gentle *dews* are necessary for the languishing herbs, and welcome to the thirsty soil.

Ther. The dews, though refreshing to the flowers, may be too chilly for our constitutions. And see! the star of evening, by proclaiming the approach of night, has given us a warning to quit our arbour.—Some other time we must resume this inquiry. For I am by no means satisfied, that your theory agrees with experience.

Asp. I fear, I have already kept you out too long. Let me just observe, as we go in—That the doctrine, however disagreeable in itself, is conducted to an *advantageous* issue. It is productive of a much more substantial consolation, than history assigns to the great, but exiled Marius. When he fled, with his ruined circumstances, to linger out the poor remains of life among the ruins of Carthage, what was his chief support? “Contemplating,” says my author, “that famous city in the dust, he was the less afflicted with his own downfall †.”

We have not been put off with such cold comforts, such *negative* benefits. The belief of original sin has a tendency—To make us *humble*—To shew us our need.

* Eph. iv. 23.

† *Inopem vitam in Tugurio ruinarum Carthagenensium toleravit: cum Marius aspiciens Carthaginem, illa intuens Marium, alter alteri possent esse solatio.*

VELL. PATERC.

of CHRIST—To create in us a hunger and thirst after the *renewing* influences of his SPIRIT, and the justifying merit of his righteousness.—So that it must be owing to our own perverseness, or our own negligence, if we do not levy a *tax* upon our *loss*, and *rise* even by our *fall*.

DIALOGUE XII.

THE sun was fiercely bright, and the sky without a cloud.—Not a breath fanned the woods; not a gale curled the stream.—The fields, exposed to all the fiery beams, were like a glowing hearth.—The little birds, overcome by the potent influence, lost for a while their tuneful notes. Nothing was heard in the garden, but the drowsy hum of bees, and the moan-like buzz of winged insects.—All nature seemed to *languish*. The flourishing meads looked sickly; the gayest blossoms began to fade; the sprightliest animals, if not reposed under some cooling shelter, panted for breath, and hung their drooping heads, amidst the all-surrounding blaze and the unsufferable heat.

Aspasio disappeared since dinner. None could tell, whether he was gone.—Theron, as soon as the tea-equipage was removed, took his way to the wood. Longing for the thickest shade, he hastened to the center. The avenue consisted of a serpentine walk. Which, after having presented you with several species of plants, and several degrees of verdure, ends in a large circular area: not covered with a Grecian or Roman temple, unmeaning imitation of Pagan idolatry: but surrounded with aged and princely oaks. The coalition of whose branches, threw over the grassy plat a majestic rural dome; and their unpierced foliage *imbrowned the noon-tide hours*.

In the midst, and elevated on a square base, was a statue representing the venerable *Elijah*—in a posture of worship—with his hands stretched out, and eyes lifted up to heaven. His attitude, his air, his every feature, were a most lively comment on those strong energetic

energetic expressions of scripture; *take hold on GOD**; *wrestle with the ALMIGHTY†*; *pour out your hearts before HIM‡*.—On one side of the pedestal, were engraven the priests of *Baal*, in frantic emotions calling upon their senseless deity, and gashing themselves with unavailing wounds.—On the other was exhibited, in basso-relievo, the adoring Tishbite's altar; his victim burning with fire from the LORD, even while the water ran from every limb, and overflowed the trench below.

A remote cascade tumbled from a craggy rock. The very stream, like its master, seemed in haste to escape from the intense and raging heat. With hurry and impetuosity, it rushed into this grand harbour. But here, impressed, as it were, with the unexpected *solemnity* of the scene, it suddenly checked the tumultuous wave; and, having just saluted, or kissed the skirts of this revered spot, turned aside into a more sequestered path. As some *heedless* trifler, who bolts unawares into the royal presence, stands struck with reverence and awe, or retires with precipitance and confusion.

The deep gloom, shedding a kind of night, even while the sun glared in the sky—Not a whisper stirring, among so many millions of leaves; and all their warbling natives hushed in silence. The sonorous *toll* of the distant *cascade*, and the tinkling *chime* of the nearer rill—The profound adoration, and fervent devotion, which lived in the lineaments of the impassioned stone—All these circumstances rendered the place peculiarly pensive and august. Not much unlike the ancient *oratories* §; where holy people withdrew from the

* Isai. lxiv. 7.

† Coloss. iv. 12. Ἀγωνίζομεθα ἐν ταῖς προσευχαῖς.

‡ Psal. lxxii. 8.

§ It is thought by some eminent critics, that, when our LORD continued all night ἐν προσευχῇ θείᾳ, Luke vi. 12. the phrase denotes his continuance in an *oratory*; a place set apart for prayer, meditation, and a devout intercourse with GOD.

That there were places of this kind among the Jews, is indisputable; and that the opinion is ingenious, cannot be denied. But I very much doubt, whether it gives us the true meaning of the evangelist.

the giddy ring, and the bustling croud, to ennoble their minds, with sublime contemplation. Where, they bid a temporary adieu to the tumultuous world, its gay impertinence, in order to maintain a more uninterrupted communion with that mighty BEING, who *sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers before HIM* *.

Welcome to Theron, was the shady bower; welcome the cool aspect, and the musical flow of the water; but more welcome than all, was the sight of his friend. Who lay reclined at the foot of an oak; with a book half open in his hand, and his eye fixed upon the statue.

Ther. I know not, Aspasio, whether I must make an apology, for breaking in upon your retirement; or call you to an account, for depriving the ladies of your company at the tea-table.

Asp. Indeed, Theron, I have been so much delighted with the place; with the alluring companion in my hand; and the commanding object before me; that I

gelist.—Having mentioned a *mountain*, it would hardly suit his concise manner, to be more particular with regard to the place; neither was the circumstance so important, as to deserve a second mention.—I am apt to think also, that *such a place* would have defeated the design of our SAVIOUR's retirement, which seems to have been privacy; and that *such a title*, as God's place of prayer, was wholly appropriated to the temple.

I apprehend, we shall have a more *defensible*, I am persuaded, we shall have a more *exalted* sense, if we suppose the clause to signify—the copiousness and fervour of our LORD's devotion—the vast importance, and the unequalled success, of this his prolonged prayer. All which is expressed, according to the Hebrew idiom, by the addition of the divine name. And, to expressed, is much more emphatical, than any *superlative* degree, used by the Greeks or Romans. *He continued all night in the prayer of GOD.*

* *Isai. xl. 22.* What a noble *image* is here, and what an exquisitely fine *contrast*! GOD, the great GOD, sitteth on those lofty and immense heavens, which, at an inconceivable distance, surround this pensile globe. From that most sublime and magnificent throne, he looks down upon the inhabitants of the earth.—Who—in all their pomp and splendor—amidst all their admired works, and boasted acquisitions—are *mean* and *impotent* in his sight. Mean and impotent as the poor insects, which wander over the parched heath for sustenance: which spend all the day in idle insignificant chirpings: and, at night, take up their contemptible habitation on a blade of grass.

scarce observed how the time stole away. I flatter myself, if you will take a seat by my side, and share my entertainment, you will be more inclined to excuse, than to aggravate my fault.

Ther. Is Tully then (for I observe his name on the volume) your alluring companion? And can such a devoted admirer of the Bible, be so highly charmed with a *heathen classic*?—St. Augustine somewhere declares, that, though passionately fond, before his conversion, of Tully's writings; yet, after that memorable change, he could no longer relish those once admired compositions; because they were not sweetened, as he expresses himself, with the *mellifluous* name of JESUS.

Asp. I am far from pretending to such an exalted pitch of devotion, as that seraphic father attained. I can spend a vacant minute on the delicate odes of Horace; I can taste a refined entertainment in Virgil's beautiful poem; and not be chagrined, though I find no mention of my SAVIOUR.—But when I hear a *sermon*, or peruse a *religious* treatise, which borrows neither dignity nor charms from that amiable and glorious name, I own myself extremely disappointed. Without the offices, the merits, or the grace of CHRIST, the sermon and the treatise appear as *defective*, as a body that is neither adorned with the head, nor enlivened with the heart.

Ther. I suppose then you cultivate an acquaintance with the Grecian and Roman authors, in order to improve your taste, and polish your style.

Asp. These, and, I am apt to think, more considerable advantages, may be derived from a proper application to their works. They may serve as so many shades, to set off, with *heightened* lustre, the beauty and glory of the sacred oracles.

While I peruse Plato's ornamented page, or listen to Cicero's flowing periods, I am somewhat like the person, who amuses himself in a gallery of *painted* flowers. He is pleased with the curious creation of the pencil. But, finds none of that *delicious* fragrance, none of those *breathing* sweets, which meet him in the garden, and regale his sense from the blooming parterre.

terre.—So, here are brilliant sentiments, and a florid diction; delicate touches of wit, and bold strokes of description; but no discoveries of CHRIST JESUS—no displays of his ineffable love—no overtures of reconciliation with the blessed GOD; nothing to yield us *solid* comfort in our present state, or any *joyful* expectations with regard to the approaching eternity.

Besides, when I converse with those celebrated geniuses of antiquity, who were at once the most erroneous, and the most judicious—the *most judicious*, in their taste of polite literature; the *most erroneous*, in their apprehensions of invisible things; they shew me, what they never intended, the inexpressible need of *revelation*. They teach me to set a higher value on that inestimable gift. I bless the distinguishing goodness of Providence, which has cast my lot *, not at Athens, but in IMMANUEL's land. I say, with wonder and gratitude—"Why did not *my* existence commence in those æras of religious dotage? Why did not my heritage lie in those regions of barbarism and delusion? Why am not I burning incense to idols; paying senseless adoration to sculptured stone; or worshipping, with detestable ceremonies, a set of lascivious, debauched, and scandalous † deities?"—Surely, Theron, from every perusal of those volumes, attended with such a reflection, we shall see the utmost reason to magnify the *tender mercies of our GOD, whereby the day-spring from on high hath visited us ‡*, and brought us

* Alluding to the story of the philosopher, who used to bless the gods for three privileges.—That he was made, not a *brute*, but a *rational* creature.—That he was born, not in *barbarous* climes, but in Greece.—That he lived, not in the *more uncultivated* ages, but in the time and under the tuition of Socrates.

† This, I think, gives us the most deplorable and horrid idea of the *blindness* of our fallen nature. The heathens, even amidst all the politeness of their taste, and notwithstanding their superior advancement in the fine arts, were haters of the true GOD, and robbed him of his honour: nay, what is unspeakably worse, they paid it to *monsters*—monsters of lewdness and treachery, and vice and immorality. Egregious, sottish, almost incredible stupidity! To *worship* those beings, which deserved universal *abhorrence*! To *deify* those characters, which could never be sufficiently *detested*!

And devils to adore for deities!

‡ Luke i. 78.

out of darkness into the marvellous light of the gospel.

Permit me to mention another benefit, which may result from an occasional correspondence with those masterly writers.—The streams may lead us to the inexhaustible fountain; lead us to admire the *only wise* GOD our SAVIOUR, who has given such a shining vein of ingenuity to his rational creatures. As I read their works, and am charmed with their beauties, I would frequently reflect—“ If the essays of a finite
“ mind, and the compositions of a mortal pen, yield
“ such *high satisfaction*; what rapturous, what un-
“ known delight must arise, from an uninterrupted
“ communion with infinite Wisdom? To stand—not at
“ the feet of Homer, and attend the flights of his ele-
“ vated imagination—not in the presence of Solomon,
“ and hear the dictates of his sagacious soul*—but, to
“ stand in the courts of the LORD, and before the
“ throne of the LAMB! There to contemplate, with-
“ out any interposing veil, the counsels of his unerring
“ providence; to have the mysteries of his redeeming
“ love, laid fully open to our view; and receive the
“ brightest manifestations of all his amiable, his ado-
“ rable, his unspeakable attributes!”

Ther. These are advantages, truly desirable, and equally obvious. Methinks, it *surprises* me, that I should never so much as propose them; and *grieves* me, that I should so long be deprived of them. A view to such very superior improvements will, I hope, render my future intercourse with those favourite authors still more agreeable, and abundantly more beneficial.

But let me ask, what passage was engaging your attention this afternoon?

Asp. The great orator's treatise concerning the *nature of the divine BEING*†; that part especially, which proves his existence and perfections from the formation of the *human body*.

Ther. Don't you perceive, that the orator is almost as deficient in the knowledge of his subject, as he is

* *Happy*, says the Queen of Sheba to Solomon, *are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.* 2 Chron. ix. 7.

† *De natura Decrum.*

mistaken in his ideas of the supreme CAUSE?—The exquisite contrivance and inimitable workmanship of the human frame, were, in those early ages, but dimly discerned. It was the *infancy* of anatomy; when the very professors had scarcely the qualifications of a modern pupil. Many of the received notions were childish; almost all of them superficial.

Asp. Will my Theron then entertain me with a more accurate description of this wonderful structure?

Ther. How could you take occasion, Aspasio, from the hint I dropped, to conceive any such expectation? It is one thing to *discover*, another to *correct*, what is amiss. Many spectators can point out an accidental defect in some celebrated statue, or a small indelicacy in some valuable piece of painting; who are absolutely incapable of retouching the one, or supplying the other. Remember the cobbler and Apelles*.

Asp. I remember the story, but without relinquishing my request. No; since we are fallen upon this point, I cannot, I had almost said, I will not dismiss it, till I am favoured with your explanations and remarks:—Especially, as you have made this branch of science a

* As some persons will be at a loss to understand the meaning of this hint, a word or two, by way of explanation, may, to them at least, not be impertinent.

Apelles was the most masterly painter in Greece, perhaps in the world. After he had finished any noble work, he used to expose it, in some place of concourse, for general examination; himself standing behind a curtain, and listening to the remarks, which the spectators made. When one of his finest pieces was, in this manner, exhibited to public view, multitudes flocked to the curious spectacle. Among others came a *cobbler*; who, taking particular notice of the foot, cried out, "Here Apelles has blundered. The strap is too big for the shoe."—"Truly, friend, thou art right," replied the artist. "There is a disproportion; and it shall be corrected."—The poor mechanic, transported with the honour paid to his judgment, must needs deliver his opinion upon other parts of the picture.—"Hold," says Apelles, with a scornful sneer; "*Ne ju-torula crepidam.*" That is, "Cobbler, keep to thy last. Here, thou art a critic; elsewhere, an idiot."

The sarcasm passed into a *proverb*, and is very justly applied, when human reason would brow-beat divine revelation—when the moral sense would supplant the grace of CHRIST—when the righteousness of works would, in the important article of justification, share with, or set aside the *righteousness which is by faith*.

part

part of your amusement ; and not without the advantage of *anatomical* dissections. Whereas, I have very seldom applied my thoughts to the former, and never had an opportunity of being present at the latter.

Let me also observe, that our very situation favours, or rather suggests such a topic of conversation. This deep embowering shade has drawn a curtain between us and the world. All the fine prospects of the country are excluded. We have scarce any thing left, but *ourselves*, to contemplate. And shall this be the only theme we neglect ?

Ther. It is somewhat preposterous, I must confess, to pry into the recesses of libraries ; to ransack the cabinets of the *virtuosi* ; and carry our search through the whole compass of external nature ; yet overlook the far more surprising curiosities, which abound in the composition of our own bodies ; the rarities, the mysteries, the miracles, inlaid or locked up in these cabinets of flesh and blood.

Since you insist upon it, my observations, crude and extemporaneous as they are, shall submit themselves to your judgment ; provided you will be content to receive only a few of the *outlines*, and nothing like a *finished* draught.

Asp. Let me just hint, that the more *circumstantial* your account is, so much the more welcome will it be to your friend, and so much the more honourable to our common CREATOR. Let me also remind you of Galen's declaration ; which, as it is judicious and important, will, I hope, induce you to enlarge your plan, and give full scope to your imagination.—“ Those treasures, which display the transcendent excellencies of the great CREATOR, compose one of the noblest and most *acceptable* hymns. To acquaint ourselves with his sublime perfections, and point out to others his infinite power, his unerring wisdom, his boundless benignity ; this is, according to my opinion, a more *substantial* act of devotion, than to slay hecatombs of victims at his altar, or kindle mountains of spices into incense *.”—Theron, after pausing a few minutes, thus resumed the discourse.

* Gal. de Ufu Part. lib. 3.

Ther. When some master-builder undertakes to erect a magnificent edifice, he begins with the less decorated, but more substantial parts; those which are to *support*, or those which are to *contain* the rest. This order, if you please, we will follow, in considering "the earthly house of our tabernacle *."

First, you have a system of *bones*; cast into a variety of moulds; enlarged or contracted into a variety of sizes. All *strong*, that they may commodiously bear up the machine; yet *light*, that they may not encumber or clog the animal. Some *continuous*, and solid throughout. Some *bored* with an internal cavity, to contain the moistening marrow; and *perforated* with exceedingly fine ducts, to admit the nourishing vessels.—Insensible themselves, they are *covered* with a membrane † of exquisite sensibility; which warns them of the approach, and secures them from the annoyance, of any injurious friction. At the same time, it preserves the adjoining muscular parts, from being fretted in their action, by the hard and rough substance of the bones.—Their *figures* are always most precisely fitted to their uses. They are generally larger at the extremities, than in the middle, that they may be joined more firmly, and not so easily dislocated.—The manner of their *articulation* is truly admirable ‡, and remarkably various; yet never varied, without demonstrating some wise design, and answering some valuable end. Frequently, when two are united, the one is nicely rounded, and capped with a smooth substance; the other is scooped into a hollow of the same dimensions, to receive the po-

* 1 Cor. v. 1. St. Paul very pertinently compares the bodily structure to a *house*; and adds, in that strain of godly edifying, which runs through all his writings, our *earthly* and *tent-like* habitation, *οἰκία τοῦ σαρκὸς*; referring to its *mean original*, as it was formed out of the dust, and to its *short continuance*, as it must soon return to dust again; being, though commodious as a house, yet transitory as a tent; not like the *everlasting mountains*, which stand fixed and rooted to the centre, but like those *portable tenements*, which are set up in the evening, are taken down in the morning, and then their place is known no more.—The word *booth* would give a more clear and exact idea, to the English reader, than *tabernacle*.

† The *Periostracum*.

‡ *Mirabiles commissuras habent.* Cic. *lified*.

lished knob ; and both are lubricated with an unctuous fluid, to yield the readiest rotation in the socket.

The *feet* compose the firmest and neatest pedestal ; infinitely beyond all that statuary or architecture can accomplish ; capable of altering its form, and extending its size, as different circumstances require. Besides performing the office of a pedestal, they contain a set of the nicest springs ; which place the body in a variety of graceful attitudes, and qualify it for a multiplicity of advantageous motions : for the decent step, and the stately stride ; the dance which swims, and the race we run.—The undermost part of the heel, and the extremity of the sole, are shod with a tough, insensible, finewy substance. This we may call a kind of *natural sandal*. It never wears out ; never wants repair ; and always prevents that undue compression of the vessels, which the weight of the body, in walking or standing, might otherwise occasion.—The *legs* and *thighs* are like substantial and stately columns † ; articulated in such a manner, that they administer most commodiously to the act of walking, yet obstruct not the easy posture of sitting. The legs swell out, towards the top, with a genteel projection, and are wrought off, towards the bottom, with neat diminutions : Which variation lessens their bulk, at the same time that it increases their beauty.

The *ribs*, turned into a regular arch, are gently moveable, for the act of respiration. They form a se-

† Styled therefore by the sacred philosopher, *the strong men*, Ecclef. xii. 3. and compared, by the same beautiful writer, to *pillars of marble*, Cant. v. 15.—As these are the strongest parts of the body, and the support of all the other, hence, I presume, arose that *proverbial* expression, which occurs in the history of Samson, שוק על ירך Judg. xv. 8. Rendered by the Septuagint, not very exactly, *αὐτῶν ἐπὶ μὲσον* ; by our English translators, rather too vulgarly, as well as somewhat inaccurately, *hip and thigh*. I believe, the word שוק signifies here, as it certainly signifies in many other places, what the Latins call *armus* ; and that the image is taken from some robust and fierce animal, whose *shoulders* before, and whose *thighs* behind, are broken in pieces. Then, what mischief can he do ? What resistance can he make ? He is utterly disabled. So that the expression seems to denote (and might perhaps, without violence to the original, be translated) *a total overthrow*.

cure lodgment for the lungs and the heart; which, being some of the most distinguished and important organs of life, have their residence fortified by this strong semicircular rampart*.—The *backbone* is intended, not only to strengthen the body, and sustain its most capacious store-rooms, but also to bring down that communication of the brain, which is usually termed the *spinal marrow*. As an open channel it conveys, as a well-closed case it guards, this vital silver ‡; and, by several commodious outlets, transmits the animating treasure into all the inferior parts. Was it only large, strait, and hollow, it might have served these several purposes. But then the loins must have been inflexible, and every man impaled (not by the executioner, but by nature) on a stake, coeval with his existence: to avoid which, it consists of very short bones, closely knit together by intervening cartilages. This peculiarity of structure prevents dislocation, and gives the main pillar of our frame the *pliancy* of an *osier*, even while it retains the *firmness* of an *oak*.—By this means, it is a kind of continued joint; capable of various inflections, without bruising the soft medullary substance, which fills its cavity; without intercepting the nervous fluid, which is to be detached from this grand reservoir; or diminishing that strength, which is necessary to support all the upper stories.—A formation, so very peculiar, in any other of the solids, must have been attended with great inconveniencies. Here, it is unspeakably serviceable; is, both for workmanship and situation, a master-piece of creating skill, never enough to be admired.

The *arms*, pendent on either side, are exactly proportioned to each other, that the equilibrium of the structure may not be disconcerted. These, being the guards which defend †, and the ministers which serve the whole body, are fitted for the most *diversified* and

* *Thou hast fenced me*, secured my inward and vital parts, with bones and sinews, Job. x. 11.—*Crates pectoris*, is Virgil's expression.

† This is supposed to be the part, which Solomon describes by the *silver cord*; and is indeed like a cord, on account of its *shape*; like silver, on account of its *colour*. Eccles. xii. 6.

‡ Called, in Solomon's figurative but elegant sketch of anatomy, the *keepers of the house*, Eccles. xii. 3.

extensive operations : firm with bone, yet not weighty with flesh ; and capable of performing, with singular expedition and ease, all manner of useful motions. They bend inwards, and turn outwards ; they rise upwards, and stoop downwards ; they wheel about, and throw themselves into whatever direction we please.—To these are annexed the *hands*, and all terminated by the *fingers* ; which are not, like the arms, of the same length, and of an equal bigness ; but in both respects different : which gives them a more graceful appearance, and a much greater degree of usefulness. Were they all flesh, they would be *comparatively* impotent : were they one entire bone, they would be *utterly inflexible* : but, consisting of various little bones, and a multitude of muscles, what shape can they not assume ? What service can they not perform ?—Being placed at the end of the arm, the sphere of their action is exceedingly enlarged. This advantageous situation realizes the fable of Briareus, and renders a pair of hands as serviceable as an hundred.—The extremities of the fingers are an assemblage of tendonous fibres, most acutely sensible * ; which, notwithstanding the delicacy of their texture, are destined to almost incessant employ, and frequently exercised among rugged objects. For this reason, they are overlaid with the *nails*, a sort of horny expansion ; which, like a serule, hinders the flesh from being ungracefully flattened, and, like a sheath †, preserves the tender parts from injurious impressions.

In the ministry of the hands, and activity of the fingers, we possess a case of the *finest instruments*, or a collection of the *noblest utensils* ; qualifying us for the

* So very acute is the sensibility of these parts, that, I am informed, it furnishes the *tribunal of Inquisition* with one of the most refined expedients in the *art of torture*. A strong quill, sharpened by the pen-knife, and dipped in some inflammable liquor, is thrust deep between the nail and the finger. When the quill has cut its way through the shivering nerves, and stands planted, like a dagger, amidst the gushing blood, some barbarous hand sets fire to the extremity. The keen point, the slow flame, and both in the seat of the most lively sensation, put the miserable sufferer to the *most excruciating* pain.

† *Digitis munimina.*

execution of every work, which the projecting genius can devise, or the lavish fancy crave.—To these we are obliged for the beautiful statues, which have often entertained our eyes, in yonder solitary walks; and even for that melodious trumpet, which now addresses our ears from the summer-house on the fish-pond.—These raise the lofty column, and turn the spacious arch. These swell the majestic dome, and adjust the commodious apartment. Architecture, with all her striking beauties, and all her rich benefits, are the creation of the human hand.—Yielding to the strength of the hand, the tallest firs fall to the ground, and the largest oaks descend from the mountains. Fashioned by the dexterity of the hand, they accommodate the sailor with a *floating warehouse*, and circulate, from Britain to Japan, the productions of nature, and the improvements of art.—Obedient to the human hand, metals ascend from their subterraneous beds, and compose the most substantial parts of that *curious machine* †, which transmits far and near, to the monarch's palace, and to the peasant's hut, such treasures of wisdom and knowledge, as the *gold and crystal cannot equal* *.

Among the Egyptians, the hand was the symbol of strength; among the Romans, it was an emblem of fidelity; and, I think, it may, among all nations, be looked upon as the ensign of *authority*. It is the original and the universal sceptre; that which not only represents, but ascertains our dominion, over all the elements, and over every creature.—Though Providence has not given us the strength of the horse, the swiftness of the greyhound ‡, or the sagacious scent of the spaniel;

† The printing-press.

• Job. xxviii. 17.

‡ I once heard a gentleman, famous for his philosophical abilities, censure the formation of the human body, because it is not so commodiously fitted for *swiftness*, as the bodies of some other animals. But I think this objector's sagacity, notwithstanding his great reputation, was no more to be admired than his modesty.

His *modesty*, it is certain, was none of the most eminent; because it presumed to dispute the propriety, or rather to deny the truth of that grand encomium, which OMNISCIENCE itself pronounced on the works of creation, *Behold! they are good; all good; all very good*.—Neither was his *sagacity* the most extraordinary; because it found

niel; yet, directed by the understanding, and enabled by the hand, we can subject them to our will, turn them to our advantage, and in this sense make them all *our own*.—These hands, (surprising to relate!) these

short

found fault with a magnificent monarch, for not breeding up the young prince to the business of a running-footman. Shall the royal heir be set to perform this drudgery of the heels? Shall he not rather command and enjoy the performance of it from his vassals?

This objection is no less *stale*, than four. It was made in St. Chrysostom's time, and is very judiciously answered by his pen. The learned reader, I hope, will not be displeased to peruse the passage in the original; and the unlearned, I promise myself, will allow me the honour of being his interpreter.

Τι δηποῖς εἰ βασιλεὺς τῶν ἀλόγων εἶναι ὁ ἀνθρώπος, καὶ ῥωμα καὶ οὐσι καὶ ταχεὶ πολλὰ τῶν ζῶων αὐτὸς πλεονεκτεῖ; καὶ γὰρ ταχυτέρον ἵππου ἀνθρώπου, καὶ τληικώτερον βῆς, καὶ κυφώτερον αἴλος, καὶ ἰσχυρώτερον λέων.—Τι γὰρ ἐν αὐτοῖς ποιοῦμεν πρὸς ταῦτα; οἱ καὶ ἐλθεῖν μαλιστα ἐισομίσθια τῷ οἷον τὴν σοφίαν, καὶ τὴν τιμὴν, ἡν ἡμᾶς εἰμυθεῖς ταχυτέρον μὲν ἵππου ἀνθρώπου, ἀλλ' οὐς ἀποδημίας ταχὺ ἐπιηδαιώτερον ἀνθρώπου ἵππου ἵππου μὲν γὰρ καὶ ἀπαλὸν οὐσιώδες καὶ ἀλκιμωτάτη, μόλις διακοσίους δραμίσαι τῆς ἡμέρας σάδιος· ἀνθρώπος δὲ ὑποζευγὼς ἵππων ἐκ διαδοχῆς πολλὰς, καὶ διχαλίως δύνησθαι σάδιος διανυσταὶ ὥστε ὅπερ ἐκείνῳ το ταχὺ, τῷ οὐ λόσιμῳ καὶ ἡ τέχνη παρεχέμεθα πλεονῶν τῆς υπερβολῆς. Ἀνδρ. ια.

"If man is, as your religious folks pretend, lord of the irrational creation, how comes it to pass, that many animals exceed him in vigour, in speed, and other bodily endowments? The horse is swifter, and the ox more robust; the eagle soars to greater heights, and the lion possesses superior strength.—How shall we reply to such cavils? We will more than confute them. They shall serve as an argument, to prove the unsearchable wisdom of the CREATOR, and as a topic, to display the honourable regard which he hath shewn to mankind. We allow, that the horse is swifter than his master. Yet, with all his swiftness, he is not able to take such long journeys, or to perform them so expeditiously. A horse, be he the fleetest and strongest of the kind, will hardly hold out, to go fourscore miles in a day. Whereas man, by taking several changes of horses for his saddle, or several sets of horses for his chaise, will travel, in the same time, a greater number of miles. Therefore, what the vigorous sinew and the nimble foot are to the horse; that, and abundantly more, the contriving head and the executing hand are to man."

Let me add the eloquent preacher's expostulation; which is pertinent and spirited; and not the worse, for a spice of *wholesome* invective, mingled with a spark of *decent* indignation: Όταν γὰρ οὐ

δισπόλεις,

short hands have found out a way, whereby they can dive to the bottom of the ocean; can penetrate the bowels of the earth; and reach from shore to shore. These *feeble* hands can manage the wings of the wind; can arm themselves with the rage of the fire; and press into their service the forcible impetuosity of the waters. How eminent is the dignity! How extensive the agency of the hand! It would require more eloquence than your orator possessed, to display the former; and more pages than your book contains, to describe the latter.—How greatly then are we indebted to our indulgent CREATOR, for accommodating us with this most useful, this most distinguishing, this invaluable member!

Above all is the *head*; a majestic dome, elevated on the neck, and designed for the residence of the brain. It is framed in exact conformity to this important purpose; ample, to receive; strong, to uphold; and firm, to defend, what is the origin of all our sense and all our motion.—As the head resembles the general's tent in an army, or the monarch's palace in a city; it has a communication established with all, even the most inferior and remote parts of the system. It has outlets and avenues, for the ready dispatch of couriers to all quarters; and for the reception of speedy intelligence, on every interesting occasion. It is furnished with lodgments wherein to post centinels of various characters, and appointed for various offices. To expedite their operations, whether they are employed in reconnoitring what passes *without*, or examining what claims admittance

δισπόης, ο απο τη μη οίος εις το ειναι παρ[α]σ[ω]ν, καλα και παν καλα τα δημιουργηματα προσειποι, τις αντολμησει, και αυτομηνις η πιπληρωμενος, διαραι το σωμα και ανιφθηναι τοις υπο τ[η]ς Θε[ου] ερθεσιν. "Since then the CREATOR himself has pronounced all his works to be consummately good, who shall dare to controvert his judgment, or detract from their excellency? This were an excess of arrogance, little short of madness!"

Galen, if I remember right, allowed Epicurus an hundred years, to find out a more commodious shape, situation, or texture, for any one part of the human body. And I believe, if all the angels in heaven had studied to this day, they could not have given a fairer or more correct edition of this living volume.

within;

within; the whole turns upon a curious pivot, most nicely contrived, to afford the largest and freest circumvolutions.

This stately capital, is screened from heat; defended from cold; and very much beautified by a copious growth of *hair*. Which flows down from the parted forelock in decent curls; and hangs, mantling on the cheeks, clustering on the shoulders.—A decoration*, incomparably more *delicate*, than any or all the orders of architecture know how to compose; and so perfectly *light*, that it no way incumbers, nor any way incommodes the wearer.

While many animals creep on the ground: while all of them are prone in their posture, or their aspect: the attitude of man is *erect*†.—Which is by far the most *graceful*, has an air of dignity, and bespeaks superiority, and is suited to the post of command.—It is by far the most *commodious*; enables us to survey the universe, and contemplate the heavens; fits us for the prosecution of every grand scheme, and facilitates the success of all our extensive designs.—It is likewise attended with the greatest *safety*; being, if not less than any other position exposed to dangers, yet more happily contrived to repel or avoid them.

Assp. May it not likewise remind us of our exalted original, and our sublime end? Our *original*, which

* Absalom's hair was reckoned a distinguishing part of his beauty, 2 Sam. xiv. 26.—The amiableness of the church, in the exemplary conversation of true believers, is displayed by the same ornament. *Thy hair is as a flock of goats, that are seen afar off, and appear in a pendent attitude from the summit of Mount Gilead; most agreeably adorning the place, and detaining the spectator's eye.* Cant. iv. 1. I prefer the exposition of *Arias Montanus*, *וְהָיָה קַדְמָה* *pendent, qua prominent.* As it takes in a circumstance, which corresponds with the *penfile* position of the hair; renders the comparison more *full* and *exact*; and is, according to the observation of a most accurate judge, one of the chief *remarkables* in such a prospect:

*Non ego vos posthac, viridi projectus in antro,
Dumosa pendere procul de rupe videbo.*

VIRG.

† Two of far nobler shape, erect and tall,
Godlike erect! With native honour clad,
In naked majesty, seem'd lords of all.

MILTON.

was

was the breath of the ALMIGHTY, and the spirit of the MOST HIGH. Our end, which is not the soil we tread on, nor any of its low productions, but the heaven of heavens, and the things that are above.

But not to divert from our subject; which, in my friend's manner of handling it, is as entertaining as it is instructive. The bones, (to carry on your own allusion), are only the rafters, the beams, the shell of the living edifice. You have raised the walls, and laid the floors. You have made the proper divisions, and left the necessary apertures. But, in every finished house, the roof is covered, and the rooms are wainscoted. The fathers are hung, and the doors turn upon their hinges. The grates are fixed, and the stairs ascend. Within, the lodgings are furnished; without, the front is ornamented. All is rendered commodious for domestic use, and graceful to the external view.

Ther. This likewise is executed by the sovereign, the divine ARTIFICER*.—Here are ligaments; a tough and strong arrangement of fibres, to unite the several limbs, and render, what would otherwise be a disjointed, unwieldy jumble, a well-compacted and self-manageable system.—Membranes; or thin and flexible, finicles, appointed to envelop the fleshy parts; to form a connection between some, and make a separation between others†.

Arteries, the rivers of our little world; or the aqueducts of the organized metropolis. Some of which ascend to the head; others spread themselves over the shoulders; some extend to the arms; some descend to the feet, and striking out, as they go into numberless smaller canals, visit the streets, the alleys, and every individual apartment of the vital city.—These, being wide at their origin, and lessening as they branch themselves, check

* *Organizing* *EQE*

† The intestines are fastened to each other by the mesentery. The breast is divided into two cavities by the mediastinum. Both which are reckoned among the membranes.

A human body was called by the ancients, the *microcosm*: that is, the world in miniature. An abridgement or epitome of all that is convenient and useful, of all that is elegant and majestic in the whole system of created things.

the

the rapid impetus of the blood. To sustain this shock, they are endued with uncommon strength: by performing this service, they oblige the crimson current to pass into the *narrowest defiles*, and distribute itself into all quarters.—The blood, thrown from the heart, dilates the arteries, and their own elastic force contracts them. By which means they *vibrate*, in proper places, very perceivably against the finger; bring advices of the utmost importance to the physician, and very much assist him, both in discovering the nature of diseases, and prescribing for their respective cures.—The larger arteries, where-ever the body is formed for incurvation, are situated on the *bending side*; left, being stretched to an improper length by the inflexion, their dimensions should be lessened, and the circulating fluid retarded.—They are not, like several of the considerable veins, laid so near the surface, as to be protrusive of the skin, but are deposited to a *proper depth* in the flesh. And, generally speaking, the larger their size, the deeper is their situation. Which renders them more secure from external accidents, and enables them, like a main pipe lodged in the centre of a street, to transmit their smaller ducts, more easily and more speedily, to the extremity of their several spheres. This situation conceals likewise those starts and resiliations of the pulse, which, if apparent, would discompose the most sedate, and disfigure the most comely countenance.—Could we cast our eye upon the river, which runs through the neighbouring meadow, we might observe several mills intersecting the stream. The waters at those places, if not entirely stopped, drain away very slowly. In consequence of this obstruction, the lower channels would be sunk dry, and the upper ones swelled into a flood. To obviate both these inconveniencies, *low-shots* are provided; which, carrying off the surcharge, prevent a glut above, and supply the banks below. In those parts of the body, which are most liable to pressure, much the same expedient takes place. The arteries *inofculate*; or, breaking into a new track, they fetch a little circuit, in order to return and communicate again with the main road. So that, if any obstacle blocks up or straitens the direct passage, the current, by diverting to this new

channel, eludes the impediment; maintains an uninterrupted flow, and soon regains its wonted course.

Veins are appointed to receive the blood from the arteries, and reconvey it to the heart.—Small at their rise, and enlarging as they advance, they are void of any pulsation. In these, the pressure of the circulating fluid, is not near so forcible as in the arterial tubes: for which reason, their texture is considerably slighter. Such an exact *economist* is nature, even amidst all her *liberality* *!—In many of these canals, the current, though widened continually, and acquiring a proportionable increase of gravity, is obliged to push its way against the perpendicular. By which circumstance, it is exposed to the hazard of falling back, and overloading the vessels; if not of suppressing the animal motion. For a security against this danger, *valves* are interposed at proper distances; which are no hindrance to the regular passage, but prevent the reflux; sustain the augmented weight, and facilitate a progress to the grand receptacle. This auxiliary contrivance comes in, where the blood is constrained to climb, but is dismissed where the steep ascent ceases, and such a precaution would be needless.

Here are *glands*, whose office it is to filtrate the passing fluid. Each of these glands is an assemblage of vessels, complicated and interwolved, with seeming confusion, but with perfect regularity. As some kind of sieves transmit the dust, and retain the corn; others bolt out the meal, and hold back the bran; so, some of these glandulous strainers draw off the finest, others, the grossest parts of the blood. Some, like the distiller's alembic, *sublimate* †; others, like the common sewers, *defecate* ‡. Each forms a secretion, far more cu-

rious

* A parallel instance of frugality is observable in the arteries. Whole coats are spun thinner, as the diameter of the vessels becomes smaller, and the pressure of the blood weaker.

† The glandulous substance of the brain, which secretes the animal spirits.

‡ The liver and kidneys. The former of which separates the gall. The latter drains off a fluid, which, being sufficiently known, need not be named. I could wish, it had not been so explicitly and

coarsely

rious than the most admired operations of chymistry; while all are necessary for the support of life, or conducive to the comfort of the animal.—*Muscles*, wove in nature's nicest loom; composed of the slenderest fibres, yet endowed with incredible strength; fashioned after a variety of patterns, but all in the highest taste for elegance, conveniency, and usefulness.—These, with their *tendons* annexed, constitute the instruments of motion. The former, contracting their substance, operate like the pulley in mechanics. The latter, resembling the cord, are fastened to a bone, or some partition of flesh: and, following the muscular contraction, actuate the part into which they are inserted. This, and all their functions they execute, not like a sluggish beast of burden, but quick as the lightning.—*Nerves*, very minute tubes, derived from the brain, and permeated by an exquisitely subtle fluid; which, gliding into the muscles, sets them on work; diffuses the power of sensation through the body; or, returning upon any impression from without, gives all needful intelligence to the soul.—*Vesicles*, distended with an unctuous matter, in some places, compose a soft cushion * for nature; in other places, they fill up her vacuities, and smooth her inequalities. *Inwardly*, they supple the several movements of the active machine. *Outwardly*, they render its appearance plump, well proportioned, and graceful. It is said of the virtuous woman; *She is not afraid of the snow for her household; for all her household are clothed with scarlet †*; or, as we read in the margin, *with double garments ‡*. Whether the admitted or the ejected blood, like the blood of the bull, some of the parts of the blood translation

carefully mentioned in our translation of the best of books. But that we had rendered the original in 1 Kings xiv. 10. *Every male, in Isai. xxxvi. 12. Eat and drink their own excrements.*

• The *calf* of the leg, for instance, whose large collection of muscles, intermingled with fat, is of singular service to those important bones. It flanks and fortifies them, like a *strong bastion*. It supports and cherishes them, like a *soft pillow*. What is no less pleasing to observe, it accommodates and defends them on that very side, where they most frequently rest their weight, and where they are least capable of being guarded by the eye.

† Prov. xxxi. 21.

† See Gen. vi. 19, 20. Where the word **נפש** occurs in this fig.

translation is best, I am not a competent judge. But that the ever-bountiful GOD has, in this most warm, comfortable, and secure manner, clothed our vital parts, is an undoubted fact. One of the two garments, the *flesh*, has already been examined. Another, the *skin**, is still to be considered. This is a kind of furtout, exactly fitted, and superinduced over the whole. Like our LORD's vesture, it is *without seam, from the top throughout*. It consists of the most delicate net-work, whose meshes † are minute, and whose threads ‡ are multiplied, even to a prodigy.—The meshes so *minute*, that nothing passes them, which is discernible by the eye; though they discharge, every moment, myriads and myriads of superfluous incumbrances from the body. The steam, arising from the warm business transacted within, is carried off by these real, though imperceptible funnels ||. This evacuation constitutes, what we usually call *insensible perspiration*.—The threads so *multiplied*, that neither the point of the smallest needle, nor the incomparably nicer spear of a gnat, nor even the invisible lancet of a flea, can pierce any single part,

nification. Which may, in the place quoted above, not improperly be rendered, *with pairs*, or *with two suits*.

* There are two coats of skin on the human flesh. Though Theron seems to take notice of one only; or else to comprise them both in one representation. The outermost is styled *cuticula*, or the *scarf-skin*. The innermost, called *cutis*, is the true and proper skin. The first is that soft whitish tegument, which rises in the pustule of a blister. The other is that reddish and very tender part, which appears, when the blister is broke, and the dead skin is taken off. The former is totally void of sense, and very happily provided to screen the latter. Screen it not only from the stroke of injuries, but even from the impressions of the air. Which, mild as it may feel to the *sheathed*, would be too rough and sharp for the *naked* nerves.

There seems to be an allusion to this particular, in that remarkable expression, *skin for skin*, עַר בְּעַר Job ii. 4. *Skin even unto skin*; the very inmost skin, which cannot be taken away, without the greatest loss, and severest pain. Yet, even this *loss* a man would suffer, this *pain* he would endure, in order to preserve precious life.

† The pores of the *cuticula*.

‡ The nervous fibres, and other vessels of the *cutis*.

|| These are somewhere prettily styled, *cutaneous chimnies*; and no wonder they are imperceptible, if, as Mr. Lewenhoeck affirms, a single grain of sand will cover no less than 125,000.

without

without causing an uneasy sensation and a suffusion of blood: consequently, without wounding, even by so small a puncture, both a nerve and a vein*.

The veins, either pervading, or lying parallel with this fine transparent coat, *beautify* the human structure; those parts especially which are most conspicuous, and intended for public view. The pliant wrist, and the taper arm, they variegate with an inlay of living sapphire. They spread vermilion over the lips†, and plant roses in the cheeks. While the eye, tinged with glossy jet, or sparkling with the blue of heaven, is fixed in an orb of polished crystal‡. Inasmuch that the earthly tabernacle exhibits the nicest proportions, and displays the richest graces. Such *nice proportions*, as afford the most correct model for statuary and architecture: such *rich graces*, as the canvass never bore, as painting imitates in vain.

Asp. How just in itself, and how pertinent to our purpose, is that well-known acknowledgment of the sacred and royal anatomist; “*I am curiously wrought*”! “There.

* A blood-vessel at least. Compared with these vessels, the fine *filmy threads*, which, on some bright autumnal morning, float in the air, or hang on the stubble, must be large as a bell rope, or bulky as a cable—Such tubes, one would think, should *burst* at every breath we draw, or even *break* with their own fineness. Yet, they are the conduit-pipes, which convey the vital fluid from and to the grand reservoir. And so admirable is their texture, that they will out-last the strength of lead, or the heart of oak: *these* wearing away, *those* growing stronger, by use.

† *Thy lips are like a thread of scarlet*, Cant. iv. 3. Like a *thread*, for their delicate shape; like a *thread of scarlet*, for their glowing colour.

‡ Solomon has compared the eyes to *the fish-pools in Heshbon*. A comparison, as just as it is noble.—Observe the eye in the human structure, and a fine piece of water in the rural prospect. Each is a very small part, yet eminently ornamental to the whole.—Each enlivens the scene. Without water, the landscape is dull and dreary; without an eye, the countenance would be blank and haggard.—A shining kind of lustre sparkles in one; trembles in the other; radiates from both. Both are a source of innumerable advantages to their respective subjects.—Tis probable, those fish-pools in Heshbon, being artificially made, were exactly correspondent in size, in form, and situation. If so, the parallel is remarkably perfect, and the simile receives the highest finishing. See Cant. vii. 4.

§ The original *נִסְּרָה* signifies *finely wrought*, or *elegantly flourish-*

“ There is a variety, a regularity, and an elegance, in
 “ the texture of my body; in the formation and ar-
 “ rangement of these bones and muscles, these veins
 “ and arteries;—resembling, shall I say?—rather, in-
 “ finitely surpassing, the most costly and admired pieces
 “ of embroidery.” Even those, which were wrought
 under the direction of inspired wisdom; and compose
 the rich sacerdotal vestments*, or the grand and sacred
 ornaments of the tabernacle†.

It is one of the finest similitudes, which the whole
 circle of polite arts could afford. And, as used by the
 Hebrew poet as referring to the venerable embellish-
 ments of the sanctuary, receives a peculiar dignity. Yet
 every comparison, fetched from the performances of
 mankind, must necessarily debase the matchless subject.—
 All the enrichments, which the needle can give, or the
 most *splendid silks* receive, are rude, are coarse, are
 mere sack-cloth, when set in opposition to the consum-
 mate perfection of the fleshy web. As indeed all the
 celebrated *palaces, amphitheatres, temples*, which ever
 adorned the most magnificent cities in the world, are
 but a heap of confusion, if compared with the symme-
 try and beauty of the bodily fabric.—And, what is be-
 yond measure marvellous, all these wonders of mecha-
 nism and decoration arose—not from the purer ele-
 ments—not from the more refined parts of the crea-
 tion—but from dust, *dust of the ground*‡. How easily,
 Theron, can that stupendous ARTIFICER *renew* our
 hearts, and transform our souls into his own image!
 Who could raise such delicate and majestic edifices; the

ed with a needle.—The translation adopted by the liturgy is, in this
 place, flat and inexpressive. The English word *fashioned*, has just
 the same inferiority to the beautiful Hebrew phrase; as the *badge*,
 tacked upon some poor pensioner's coat, has to the star embroid-
 ered on a nobleman's breast. Psal. cxxxix. 14.

* Exod. xxviii. 39. † Exod. xxvi. 36.

‡ The LORD GOD formed man of the dust of the ground, Gen. ii.
 7. Upon this circumstance, St. Chrysostom very justly remarks;
 Το ὡς εἰς, τῆς ἡμῶν τῆς οὐρανίου καὶ τῆς γῆς τοῦ ποταμοῦ
 καὶ ὁμοῦ, ὅτι ἐν πᾶσι καὶ τὰς τοιαύταις ἐνθῆκεν ἀρμονί-
 ας, καὶ τοιαύτα αἰσθητοῦς, ὡς ποικίλας καὶ παρλοδαπίας. Ανδρ.
 ια.

blooming

blooming countenance, and the graceful mien; the fine turn of shape, and the enchanting harmony of features, could raise them all from particles—despicable particles of the trodden soil!

I could not forbear interposing this remark. Because it tends to manifest our CREATOR's glory, to encourage our hopes, and strengthen our faith. Otherwise, I should be angry with myself for interrupting your discourse.—Pray, go on with your description of the animal economy. Only let me observe, that such a course of incessant action, must *exhaust* the fluids; must *waste* the solids; and, unless both are supplied, with proper recruits, must gradually weaken, and at length totally destroy the machine.

Ther. For this reason, it is furnished with the organs, and endowed with the powers of *nutrition*.—*Teeth*, the foremost, thin and sharp; fitted to bite asunder the food, or cut* off such a portion, as the mouth can conveniently manage. The hindmost, broad and strong; indented, like the surface of a mill-stone†, with small cavities, and jagged with little asperities. Which qualify them to grind in pieces, whatever is transmitted to their operation.—Were the teeth, like our other bones, covered with the usual membrane, the act of *chewing* would always occasion great uneasiness; and, when any hard substance is eaten, might even lacerate the tender tegument. Were they left without any sort of covering, they would suffer from the inclemencies of the air, and be liable to the penetration of liquors. In which case, they must soon become soft and unfit for service, or be corrupted, and entirely perish. To guard against these disadvantages, they are curiously glazed, or overlaid with a neat enamel, as white as ivory, and harder

* Called therefore, *incisivi*.

† Styled accordingly, *molares*.—We find neither of these kinds in the new-born babe. As milk is, for a considerable time, its apparent food, teeth would be of no great service to the infant itself. As it is to press the tender nipple for this milky sustenance, teeth would be painful and prejudicial to the nurse. Therefore, Nature has *postponed* the formation of these fine implements, till they become both necessary and beneficial.

than

than the bone itself. Which renders them an ornament to the mouth *; secures them from various injuries; and exempts them from pain in the office of mastication.

As the rims and cushions of a billiard-table, keep the ball from flying off, and send it back into the green area, for repeated essays of skill; so the *lips* prevent the food from slipping out of the mouth; and, assisted by the tongue, return it to the renewed attrition of the grinders.—While the lips, in concert with the cheeks, are employed in this work, their motion compresses the circumjacent glands; and, from innumerable little orifices, a thin *pellucid liquor* † exudes; which moistens the attenuated food, and prepares it for more easy digestion.—When the mouth remains inactive, these fountains are closed. But when it is exercised, either in speaking or eating, their moisture then being peculiarly necessary, they never fail to give out a sufficient quantity.

When the soldier charges his carbine, the cartridge could not make its way to the bottom, without the protrusion of the rammer ‡. Neither could the food, which

we

* This ornamental furniture of the mouth, is, in the grand oriental manner, described by Solomon. *Thy teeth are like a flock of sheep, that are even shorn, which come up from the washing*, Cant. iv. 2. Growing, not single, like the nose; not in pairs, like the eyes; but in rows considerably numerous, like a flock.—None rising higher than the other; none standing unduly prominent beyond another; but all set as true, as if they were ranged by the compass; and making as regular an appearance, as the flocks that are even shorn.—They are clean also as the fleeces which have no spot, and white as the colour of the purest wool; like the flocks just come up from washing in the crystal stream.

† The *saliva* or spittle.

‡ This, and the other similitudes, it must be confessed, are too mean for the noble occasion. Neither do they, in every circumstance, quadrate with the functions described. There is very little affinity between the motion of the muscles, which minister to the act of swallowing, and the perpendicular protrusion of the rammer. The comparison is introduced, only to demonstrate the necessity of some propelling force, in order to convey the aliment into the proper receptacle.

When we descant upon a subject of such extensive contrivance, and of such finished perfection as the human structure, it is scarce possible to find similitudes that will correspond in all particulars, or that

we receive at the mouth, descend, by the force of its own weight, through a narrow and clammy channel, into the stomach. To effectuate, therefore, and expedite its passage, muscles, both strait and circular, are provided. The former, enlarge the cavity of the throat, and afford a more easy admittance; the latter, closing behind the descending aliment, press it downwards, and finish the deglutition.—Before the food enters the gullet, it must of necessity pass over the orifice of the *wind-pipe*; consequently, must be in no small danger of falling upon the lungs. Which would, if not entirely obstruct the breath, yet occasion violent coughing*, and great inconveniencies. To obviate this evil, the all-foreseeing CONTRIVER has placed a *moveable lid*, or hung a *cartilaginous draw-bridge*†. When any the smallest particle of food advances to the stomach, this lid is pulled down and shut close; but, the very moment the morsel is swallowed, the cover, instinctive as it were, springs up and leaves the passage open. By this twofold artifice, the important passage is always barred and made sure, against any noxious approaches; yet, is always left free from the necessary accessions of air, and commodious for the purposes of respiration.

When the maltster prepares his grain for the transmutations of the brewhouse, he suffers it to lie, several hours, steeping in the cistern, before it is fit to be spread upon the floor, or dried on the kiln. The meat and drink likewise must remain a considerable time in the *stomach*, before they are of a proper consistence and

that can rise to the *dignity* of the original. Yet if they tend, in any tolerable degree, to explain its formation, to display its uses, and render its wonderful economy somewhat more intelligible, perhaps they may be allowed to take place.

I hope, it will be remembered, that Theron speaks, not as an adept in the science, but as one whose highest pretensions are, to admire the work, and adore the ARTIFICER. Which acknowledgment may entitle him to some candid indulgence, in case he should offend against the *precise anatomical exactness*, either of sentiment or expression.

* This is what we experience, when, in eating or drinking, any thing goes (as is commonly and not improperly said) *the wrong way*.

† Called the *epiglottis*.

temperature,

temperature, either for the tender coats, or the delicate operation of the bowels. For which purpose, that great receiver is made—strong to bear—capacious to hold—and so curiously contrived, as to lay a *temporary embargo* * upon its contents. Here, they are lodged in the very center of warmth, and concocted by the most kindly combination of heat and humidity. Here, they are saturated with other fermenting or diluting juices; and are kneaded, as it were, by the motion of the stomach, and compression of the neighbouring parts. So that every the minutest fragment is separated; the whole is reduced to a *tenuity*, abundantly finer than the exactest grinding could effect; and all is worked up into the smoothest, most *nicely mixed* pulp imaginable.—From hence it is dislodged, by a gently acting force; and passes, by a gradual transition, into the cavity of the intestines.

Near the entrance, punctual as a porter in his lodge, waits the *gall-bladder* †; ready to transfuse its acrimonious, but salutary juices, on the advancing aliment. Which *dissolve* its remaining viscidities; *scour* the passage of the intestines; and keep all its fine apertures clear.—This bag, as the stomach fills, is elevated by the distention, as the stomach empties, is proportionably depressed. The former posture brings on a discharge, the latter occasions a suppression, of the *bile*. It is furnished also with a valve, of a very peculiar, but most convenient form *; through which the detensive liquid, cannot hastily pour, but must gently ooze.—Admirable construction! which, without any care or consciousness of ours, prohibits an *immoderate* effusion, yet ascertains the *needful* supply.

Sufficiently charged with this adventitious fluid, the nutritive mass pursues its way through the *intestines*; whose meanders, are incomparably more curious and

* Which is quite *contrary* to the economy of the gullet; though they are not only contiguous to each other, but a continuation of the same tube.

† The *gall-bladder* is situated upon the lower margin of the liver; and to secrete the *bilious* juice, is supposed to be the principal use of that largest of glands.

* A *spiral* form.

wonderful,

wonderful, than the mazes of the Dædalean labyrinth. They are actuated with a worm-like or undulatory motion†; which protrudes the received aliment, and forces its fine milky particles into the *lacteal vessels*. These are a series of the most delicate *strainers*; ranged, in countless multitudes, all along the sides of the winding passage. Each so nicely framed, as to admit the nutritional balmy juices, and reject the gross excrementitious dregs.—Had the intestines been *strait*, they must have been *short*. Then the food might have gone through and escaped, without resigning a sufficient quantity of its nourishing particles. Therefore, this grandest of all the vital ducts, is artfully convolved, that it may be greatly extended; that it may afford nature an opportunity, of *sifting* more thoroughly whatever passes, and of detaining whatever may serve her purposes.—Lest such lengths of entrails, should be entangled among themselves, or be cumbrous to the wearer, they are packed into the neatest folds, and lie within a narrow compass. They are at least six times longer*, than the body which contains them. Yet they are *lodged*, not *crowded*; in a *part*, not in the *whole* region, of the lower belly. And amidst this small space, have sufficient room to execute the nicest and most important functions.—Though the alimentary substance can never mistake its way; yet it may, through some accidental impediment, attempt to return backward. In this case, a valve intervenes; and renders, what would be extremely pernicious, almost always impracticable.—As the whole proceeds in this serpentine course, it is perpetually sending off detachments of *nutritious* juices. In consequence of which, it would lose its soft temperature; might become rugged, and pain the tender parts; perhaps, be hindered from sliding on to its final exit. To prevent such an obstruction, glands are posted in pro-

† Styled *vermicular* or *peristaltic*.

* According to this calculation, they must measure, in a pretty tall man, more than *thirty-six feet*.—The substance of the bowels, though *thin* to a delicacy, is *strong* to a wonder. The skin of an ox-gut, I am told, will endure the blows of the gold-beater's hammer, for many months, nay, for several years.

per

per places †, and discharge a *lubricating* fluid; which aids the progress of the mass, and renews the secretion of the chyle. Till all that remains of the one, is clean drawn off; and the other—But here you must excuse me; and for my neglect of farther particularity, your author shall make an apology; *Quemadmodum autem reliquæ cibi depellantur, tum astringentibus se intestinis, tum relaxantibus, haud sane difficile dictu est: sed tamen pratercundem est, ne quid habeat injucunditatis oratio* *.

The chyle, drawn off by all the secretory orifices, is carried along millions of the finest ducts †, and lodged in several *commodious cells* ‡. As a traveller, by baiting upon the road, and taking proper refreshment, is better qualified to pursue his journey: so the chyle, diverting to those little inns, is mixed with a thin, diluting, watery substance; which renders it more apt to flow, and more fit for use.—From hence it is conveyed to one *common receptacle* ||, and mounts through a perpendicular tube. When provision or ammunition is transmitted to an army, it generally passes under an

† In the bowels, which lie nearest the stomach, these glands are smaller or fewer; because, in those parts the aliment is copiously furnished with moisture. Whereas, in the Bowels which are more remote from the stomach, and receive the food drained of a considerable quantity of its chyle, the lubricating glands are either multiplied or enlarged. A most admirable provision! Apparently diversified, according to the several changes of the aliment; yet exactly adapted to the exigencies of the animal.

* Cicerō de Nat. Deor.—As Theron avoids meddling with a subject, which is become useless and putrescent, I think myself obliged to imitate his delicacy. Only I would add one remark in the notes, and shall beg leave to express it in Greek; that if it should prove, in any degree, disgusting, it may have, at least, the negative merit, not to offend many readers. *Εν τῇ ταυροχαρακτῇ δοξῶν, ἀνιστοῦντες τὰς τῶν οὐλῶν ὀφίλους ἢ φούρας, καὶ ἀννίσκωμεν δὲ τὴν ἀπορροήν αὐτῶν τῶν κηλῶν.* SOCRAT. Memorab.

† Fine indeed! Since their orifices, through which they admit the chyle, are not discoverable even by the very best microscopes. To this prodigiously nice construction it is owing, that nothing enters the substance of the blood, but what is smaller than the smallest arteries in the system, and thereby fitted to pass through the finest capillary vessels, without causing any obstruction.

‡ The glands of the mesentery.

|| The *receptaculum chyli*: a reservoir, placed near the left kidney.

escort

escort of some able troops. As this milky fluid is the immediate support, and principal nourishment of the whole system, its conveyance is guarded with singular caution. The *perpendicular tube*, not having sufficient force of its own, is laid contiguous to the great artery; whose strong pulsation drives on the creeping fluid; enables it to overcome the steep ascent, and unload its precious treasure at the very door of the heart.—Here, it enters the trunk of a large vein, most conveniently opened for its reception. It enters in a *slanting* or *oblique* direction. By this method of approach, it avoids thwarting, and coincides with the purple stream; which, instead of obstructing its admission, expedites its passage; and, instead of being a bar to exclude it, becomes a vehicle to waft it.—Its entrance is farther secured by a valve, whose ministration is doubly serviceable: *shutting* the aperture against the reflux blood, in case it should offer to obtrude itself; but *opening* a free, safe, and easy avenue, to introduce this manna of nature.

The blood, through every stage of its ample circuit, having sustained great expences; being laid under contribution, by every gland in the whole system; and having supplied myriads of the capillary vessels with matter for insensible perspiration, must be very much impoverished; but is most opportunely recruited, by this accession of chyle.—Yet though *recruited*, it is not *refined*. In its present crude state, it is absolutely unqualified to perform the vital tour, or carry on the animal functions. Therefore, by a grand apparatus of muscular fibres, it is wafted into the *lungs*; and pours a thousand, thousand rills into either lobe.—In the cells, the spongy cells of this *amazing laboratory*, it imbibes the influences of the external air; its heterogeneous parts are thoroughly incorporated; and its whole substance is made cool, smooth, and florid.—Thus improved, thus exalted, it is transmitted to the left ventricle of the HEART; a *strong, active, indefatigable* * muscle;

* *Indefatigable*—This is a very *distinguishing*, and no less amazing property of the heart. The large muscles of the arm, or the much larger of the thigh, are soon wearied. A day's labour, or a day's journey,

muscle; placed in the very centre of the system. Impelled by this beating engine, part shoots upward; and sweeps, with a bounding impetus, into the head. There, it impregnates the prolific fields of the brain; and forms those *subtle spirituous* dews †, which impart sense to every nerve, and communicate motion to every limb. Part flows downward; rolls the reeking current through all the lower quarters; and dispenses the nutrimental stores, even to the meanest member, and the minutest vessel.

Observe, how the stately Thames, and the rapid Rhine, refresh the forests and the groves; water the towns which crowd their banks, and make the meadows they intersect, laugh and sing. So, only with an incomparably *richer* fluid, and with infinitely more numerous streams, this human river laves the several regions of the body. Transfusing vigour, and propagating health, through the whole.

But, how shall a stream, divided into myriads of channels, and pervading innumerable tracts, how shall this be brought back again to its source? Should any portion, like your *lake-waters* after a land-flood, deviate from their course, or be unable to return—Putre-

ney, will exhaust their strength. But the muscle, which constitutes the heart, works through whole weeks, whole months, whole years, and never becomes weary. Is equally a stranger to *intermission* and *fatigue*.—St. Chrysostom has made the same remark concerning the eye. Εὐνοῦσαν αὐτὴ τὸ κάλλος, καὶ τὴν δυνάμειν τὴν ἐπισκεν, καὶ πῶς τοσούτων ἐπιπλεονάζοντος ἀεὶ καὶ καμνὴ καὶ ταλαιπώρη, ἀλλὰ ποδὶς μὲν προελθοῦσιν πορεύεται καὶ ἐκλυνοῖται, ὁφθαλμὸς δὲ οὐδὲν τοσούτων μὲν ὑψὲς, τοσούτων δὲ ἐνός, ἐδύμιας ἀίσθηναι ἀρρωστῆος.

† These are, what we call, *The animal spirits*; and it is generally supposed, that sensation is caused by the *undulatory* motion of this nervous fluid.—Though some imagine, it is performed by the *vibratory* motion of the nerves themselves.—Others think, that neither of these opinions will comport with the texture of those fine tubes, or with the nature of the fluid they contain.—It is, I believe, one of those *mysteries* in the material world, which may reconcile *thinking* and *unprejudiced* minds, to the *mysteries* of the Christian revelation. Why should any one wonder to find some doctrines in the BIBLE which surpass the reach of human understanding; when there are so many operations in the body, confessedly and absolutely inexplicable by the most acute anatomist?

faction would take place—A nuisance would arise—Death might ensue. Therefore, the all-wise CREATOR has connected the extremity of the arteries, with the beginning of the veins. So that the same force, which *darts* the crimson wave through the former, *drives* it through the latter. Thus it is reconducted, without the least extravasation, to the great salient cistern *. There played off afresh, it renews and perpetuates the vital functions.

Where two *opposite* currents would be in danger of clashing, a fibrous excrescence interposes †; which, like a projecting pier, breaks the stroke of each, and throws both into their proper receptacle.—When the wafture is to be *speedy*, the channels either forbear to wind in their course ‡, or to lessen in their dimensions §. When the progress is to be *retarded*, the tubes are twined into various convolutions ¶, or their diameter is contracted into a narrower size.—Modelled by these judicious rules; guarded by these wise precautions; the living flood never discontinues its interchangeable tide: but, night and day, whether we sleep or wake, still perseveres to sail *briskly* through the arteries, and return *softly* through the veins.

Such astonishing expedients are used, to concoct, digest, assimilate the food! To convert it into chyle—to blend it with the blood—and to distribute both through the body! By means of which, the animal constitution is nourished and maintained. In youth, its bulk is increased; in age, its decays are repaired; and it is kept

* Solomon makes use of this similitude—or *ever the pitcher be broken at the fountain; or the wheel broken at the cistern*. The two ventricles of the heart, replenished with blood, are fitly represented by a cistern; and the contractile force of their fibres, acts like the *water-wheel* in hydraulics.—The *pitcher*, which receives the water at the spring-head, and conveys it away for the owner's service, may probably signify the *aorta*, and the *pulmonary* artery; whose functions correspond with the uses of such a vessel. Ecclesi. xii. 6.

† In the point, where the streams, from the *vena cava* and *vena ascendens*, meet.

‡ In the great artery, which descends to the feet.

§ In every interval, between all the ramifications.

¶ In the vessels, which carry the blood to the brain; which form the viscous secretions; and indeed which constitute all the glands.

in a tenantable condition for the soul, during the space of seventy or eighty years.

These are a few, and but a *very few* instances of that contrivance, regularity, and beauty, which are observable in the human frame. Attentive inquirers discover *deeper* footsteps of design, and *more refined* strokes of skill. Discover them, not only in the grand and most distinguished parts, but in every limb, and in every organ: I may venture to add, in every fibre that is extended, and in every globule * that flows.

Asp. How *various* is the system of the body! Various, in the substance, as well as in the shape, of the several parts! Yet all wrought of one and the *same* original mass!—Is it not strange, that the very same speck of matter, should spread itself into a lining of skin, and swell into beds of flesh; should be extended into tough sinews, and hardened into strong bones; should here be impenetrable as the solid rock, there be transparent as the finest gauze †?—Is it not exceedingly strange, that one and the same scrap of simple uncompounded materials, should form the columns and the rafters; should compose the aqueducts and reservoirs; should be sufficient to execute both the masonry and the joinery: in short, to constitute the shell, the furniture, and all the ornaments, of the completest edifice in the world!

The system, I observe, though various, is *uniform*. Amidst the greatest multiplicity of parts, the most perfect harmony subsists. No one hinders, but each assists, the operation of another; and all conspire to the benefit and preservation of the whole.—Most judiciously has the great apostle touched this subject! Most happily has he applied it, to illustrate the reasonableness, and enforce the practice, both of *personal* and *social* duties, of private content and public concord.

* The extreme *minuteness* of the globules, which form the red part of our blood, is one exemplification of this remark. If, as Mr. Lewenhoeck computes, every globule be 25,000 times smaller than the smallest grain of sand.

† *Rock, gauze*.—This is particularly observable, in the construction of the *teeth*, and the composition of the *gums*.

*The body, he observes, is not one member, but many. To each of which some peculiar and needful office is assigned. So that the foot, though placed in the lowest order, and destined to serve on the very ground, has no reason to reckon itself a worthless outcast, or to say, Because I am not the head, I am not of the body *. Neither has the head, in its exalted station, and amidst its honourable functions, any cause to despise the inferior limbs, or to say, with contempt and self-sufficiency, I have no need of you.—If there were no feet, what would become of the locomotive faculty? or how could the body convey itself from one place to another? If there were no hands, what should we do for the instruments of action? or how could the animal frame be defended and accommodated?—Nay, the parts, which seem to be less honourable, are necessary. Even those, which form the sediments, or throw off the dregs, are of the last importance to life and its comforts. Should those be obstructed in their action, the most raging torment ensues; should the obstruction continue, death is the inevitable consequence. By this wise adjustment, there is no schism in the body; no separate or interfering ends are pursued by the members; but the safety and support of each are the one undivided care of all.*

Thus should it be among men, and among Christians; in the civil community, and in the catholic church. There is in both a *subordination* of persons, but a *concatenation* of interests: for which reason, 2

* 1 Cor. xii. 12, &c. There seems to be a curious exactness in this prosopopœia, not observed by Aspasio, but very justly remarked by St. Chrysostom. Οὐ ποιεῖ τὸν πόδα τὸ οὐ φθαλμῷ διακρίνον, ἀλλὰ τῇ ὁλίῳ ἀναστροφῇ χειρὶ, τὴν δὲ ἀκοὴν τοῖς ὀφθαλμοῖς· πεῖται γὰρ οὐ τοῖς (φθορὰν περιέχουσιν, ἀλλὰ τοῖς ὁλίῳ ἀναστροφῇ φθονὴν ἐκδίδουσι, διὰ τοῦτο καὶ αὐτοὶ εἰς πεῖσιν τὴν ὑπερείκναι. The apostle does not suppose the foot remonstrating against the head. But the foot is introduced, as lodging the complaint against the hand; while the ear, a more noble organ, exercises emulation against the eye; each respecting a part, which bears some affinity or resemblance to itself: for we are not accustomed to envy those, who move in the most exalted spheres, and far surpass us, but those only, who are on a level with ourselves, or but a small remove above us. Therefore the sacred writer makes this judicious association.

general agreement should take place, and a mutual subserviency to each other's welfare.—The *meanest* have no cause to be dissatisfied with their condition, but to acquiesce in the unerring disposal of Providence, and cheerfully contribute their share to the common good.—The *highest* should condescend to men of low estate, and maintain a regard for the well-being of the poorest, as that which is intimately connected with their own.—In a word, *each* should feel a tender concern for all; rejoicing in their happiness, and studying to establish it; sympathizing with their miseries, and endeavouring to relieve them.

I am sure, my Theron will be pleased with this fine comparison, used by the apostle, and adapted to purposes, at once so noble and so benevolent; especially as it receives additional propriety and force from his own observations. But I have one more inquiry to make.

Your system, though *organized*, though endowed with a principle of *motion*, and furnished with the powers of *nutrition*, is still destitute of *sense*.—The creation abounds with objects, fitted to yield the most refined entertainment. The sun impurples the robe of morning, and stars bespangle the curtains of night. Flowers of silver whiteness, and of golden lustre, enamel the ground. Fruits of all radiant hues, and of every delicious taste, hang amiably dangling on the boughs.

*Airs also, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves.*

But we hear of no capacities, formed for the enjoyment of these various delights; without which, the breath of fields must lose its reviving fragrance; the whispering grove must degenerate into fallen silence; and nature's book of knowledge, all fair and instructive, be no better than a vast unmeaning blank.

Ther. Therefore, the great CREATOR, profusely gracious to mankind, has made us a present, an inestimable present, of the *senses*; to be the inlets of innumerable pleasures, and the means of administering innumerable advantages.

High in the head, bright and conspicuous as a star
in

in the brow of evening, is placed the eye. In this elevated situation, like a centinel posted in his watch-tower, it commands the most enlarged prospect.—Consisting only of simple fluids, inclosed in thin tunicles, it conveys to our apprehension all the graces of blooming nature, and all the glories of the visible heavens.—How prodigiously wonderful! That an image of the *biggest* mountains; and a transcript of the most *diversified* landscapes; shall enter the small circlet of the pupil!—How surprisingly artful! That the rays of light, like an imitable pencil, should paint on the optic nerves; paint in an instant of time; paint in their *truest* colours, and *exactest* lineaments, every species of external objects!

The eye is so tender, that a slight accident, scarce perceivable by some other parts of the body, would be very injurious to its delicate frame. It is guarded therefore with remarkable circumspection, and the most solicitous care; with a care, evidently proportioned to its nice texture, and extensive usefulness. It is *intrenched* deep in the head, and *barricadoed*, on every side; with a strong fortification of bones.—As the incursion of the smallest fly would incommode the polished surface, it is farther defended by two substantial *curtains*, hung on a most slender cartilaginous rod; which secure it, not barely from blows, and from any hurtful attrition, but also from every troublesome annoyance. In sleep, when there is no occasion to exercise the sense, but an absolute necessity to protect the organ, these curtains *spontaneously* close. At any time, they will fly together with a motion, quick as the alarm of fear; I had almost said, quicker than thought itself. At all times, they are lined with an extremely fine sponge*, wet with its own *native dew*; which lubricate the eye-ball, oil as it were its wheels, and fit it for a course of unwearied activity.—At the end of this skinny mantle let (if I may use the military style) is planted a range of *bristly palisades*†; which keep out the least mote, ward

* The *glandula lachrymalis* and its ducts, opening on the inner part of the eye-lid, and secreting the fluid, which Theron calls his oil, because it irrigates the eye-ball, and facilitates its motion.

† The hairs, which arise upon the extremities of the eye-lash, grow

ward off even the straggling atom, and moderate the otherwise too potent impressions of the sun-beams †.

The *brows* are a kind of natural *pent-house*, thatched and arched with curious wreaths of hair. The thatch lies as smooth, as the linen that is neatly plaited, and newly ironed. It serves to divert the sweat from trickling into the eyes, and offending them with its brine. The *arches* are so finely coloured, and so elegantly turned, that they set off the whiteness of the forehead, and bestow additional grace on the whole countenance.—Because, in our waking hours, there is almost an incessant call for those little orbs, they run upon the finest *casters*, rolling upwards or downwards, to the right-hand or to the left, with the utmost speed, and with equal ease: which circumstance, added to the flexibility of the neck, renders our *two* eyes as useful, as if the whole body, like the living creature in St. John's vision, was *full of eyes before and behind**.

The *ear* consists of an outward porch, and inner rooms, with tools of the most admirable contrivance, and finished workmanship. The contrivance and the workmanship incomparably nicer, than the designs of Palladio, or the architecture of Solomon's temple; though the former were drawn from the magnificent

grow only to a certain convenient length, and never stand in need of cutting.—They are not flaccid and pendulous, like those of the head, but *stiff and prominent* like bristles. The first sort would be troublesome; the last is beneficial.—Add to this, that their points stand out of the way; those of the upper eye-lid being bent upwards, and those of the lower downwards.—So nicely attentive is PROVIDENCE, even to such very small matters! Or rather, so gracious is our almighty CREATOR, that he counts nothing small, which stands connected with our comfort and advantage:

‡ The incessant, the more than fatherly care, which the LORD GOD ALMIGHTY takes of his people, is represented in scripture by this extraordinary provision, made for the security of the eye; which is one of the *finest* images, that fancy can form, and one of the most *consolatory* truths, that faith can believe. *He kept him as the apple of his eye*, Deut. xxxii. 10.—*He that toucheth yrr, toucheth the apple of his eye*, Zech. ii. 8.—The reader will easily see, that the comparison, every way beautiful, is carried to the *highest* pitch of energy and beauty by the sacred writers: not barely the eye, but the *apple* or *pupil* of the eye; the tenderest part even of the most tender member.

* Rev. iv. 6.

monuments

monuments of *Rome*, though the latter was built in the taste of *Heaven*. Yea, so consummately nice is the structure of this organ, that GOD, the only wise GOD, is not ashamed to be called its artificer. *He that planted the ear* ||, is to be found among the titles of the exalted JEHOVAH.—In one very remarkable peculiarity, this minute fabric resembles that sacred edifice, the porch being loftier * than any other part of the building.

The porch, I call that semicircular lodge, which stands somewhat prominent from the head, and is—not *soft* and *sinking* as flesh, lest it should absorb the sound, rather than promote the repercussion; not *hard* and *stubborn* as bone, lest it should occasion painful inconveniencies, when we repose ourselves on either side—but of a *cartilaginous* substance, covered with a tight expansion of skin, and wrought into irregular bends and hollows; which, like circling hills, or surrounding rocky shores †, collect the wandering undulations of the air, and transmit them, with a vigorous impulse, to the finely stretched membrane of the tympanum ‡.—The *avenue*, or narrow entry, is secured from the insinuating attempts of insects, by a *morass* (shall I say?) of bitter and viscous matter; disgusting to their taste, and embarrassing to their feet.—The *hammer* and the

|| The Psalmist uses the word *planted*, to describe the situation of the ear, and the word *formed*, to denote the structure of the eye. In both which expressions, there seems to be the utmost propriety, and the greatest delicacy.—The mechanism of the ear, like a root *planted* (צמח) in the earth, is sunk deep into the head, and concealed from public view. Whereas, the ball of the eye, like some *finely-wrought* (נֶחֱסֵי) pilaster on a building, is prominent on the face, and presented to general observation. Psal. xciv. 9.

* Compare 1 Kings vi. 1. with 1 Chron. iii. 4.

† Alluding to those expressive lines, where *echo* seems to live in the sound, as well as in the sense:

—*Vocemque inclusa volutant*

Littora, pulsati colles clamore resulant. VIRG.

‡ So called, because it resembles a *drum* both in figure and use; being a fine skin, expanded upon a circle of bones, and over a polished reverberating cavity.—It is affected by the vibrations of the external air, as the covering of the war-drum is by the impressions of the stick.—It is also furnished with *braces*, which strain or relax it at pleasure, and accommodate its tension either to loud or languid sounds.

amit;

anvil; the *flirrup* and the *drum*; the winding labyrinth*, and the sounding galleries; these, and other pieces of mechanism, all instrumental to the power of hearing, are beyond description curious.

Amazingly nice must be the formation, and inconceivably exact the tension, of the auditory nerves! since they correspond with the smallest tremours of the atmosphere, and easily distinguish their most subtle variations. With the gentle gales that fan us, or even with the ruder blasts that assault us, these delicate strings are but little affected: whereas they are perfect *unisons* with those fine, those *significant*, agitations of the air, which the acutest touch is unable to discern. These living chords, tuned by an almighty hand, and diffused through the echoing isles, and sonorous cells—these receive the impressions of sound, and propagate them to the brain. These † give existence to the charms of music, and reciprocate the rational entertainments of discourse. These treat my Aspasio with the melody of the woodland choirs, and afford *me* the superior pleasure of my friend's conversation.

The eye perceives only the objects that are *before* it; whereas the ear warns us of transactions, that pass above us, behind us, all around us.—The eye is useless amidst the gloom of night, and cannot carry its observation through the bolted door, or the closed window-shutter. But the ear admits her intelligence through

* Of this kind is the auditory tube, intended to *soften* and *qualify* the rushing sound; lest, if the incursion were direct, it might be too impetuous; and injure the delicate expanse of the tympanum.—While this is designed to moderate, the concavities of the inner structure are prepared to *heighten* and *invigorate* the sound, by calling in the auxiliary force of an echo.—Such intentions, so *varying*, nay so *opposite*, concur to form this admirable organ!

† Elegantly styled *the daughters of music*: for this phrase may refer, as well to the organs which *distinguish*, as to those which *form*, the harmonious accents. Eccles. xii. 4.—Methinks, I am always desirous to add any apposite expression, or parallel passage from the *BIBLE*; as I find, writers of taste and politeness are studious to embellish their works with quotations from the *classics*. And I persuade myself, the reader will allow me to gratify this favourite inclination; because every portion of that inestimable book, however minute, is like the filings of gold, or the sparks of a diamond; is sure, when properly applied, to add *worth*, and impart *beauty*.

the

the *darkest* medium, and the *minute*st cranny.—The eye is upon duty only in our waking hours; but the ear is always expanded, and always accessible *; a courier, which never tires; a centry, ever in his box.—To secure a resource, in case any misfortune should disable one of the hearing or seeing organs, our all-gracious MAKER has given us *duplicates* of each.

As there are tremulous concussions impressed upon the air, discernible only by the instruments of hearing, there are also *odoriferous* particles, wafted by the same aerial vehicle, which are perceivable only by the *smell*.—The nostrils are wide at the bottom, that a large quantity of effluvia may enter; narrow at the top, that, when entered, they may close their ranks, and act with greater vigour.—Fine, beyond all imagination, are the steams which exhale from fetid or fragrant bodies. The very best microscopes, which discover *thousands* and *thousands* of animalcules in a drop of putrified water, cannot bring *one* individual, among all these evanescent legions, to our sight. They sail, in numberless squadrons, close to our eyes, close by our ears; yet are so amazingly attenuated, that they elude the search of both. Nevertheless, so judiciously† are the *olfactory* nets laid,

* *Auditus autem semper patet. Ejus enim sensus etiam dormientes experimus. A quo, cum sonus est acceptus, etiam e somno excitimur. De nat. Deor.*

† The *keenness* and *sagacity* of this sense, furnished the evangelical prophet with a beautiful metaphor, to display the *accuracy* of the MESSIAH's judgment in spiritual things. Isai. xi. 3.

וְיִיחַזְקֶה אֶת־לִבּוֹ implies his faculty or sense of *smelling*; which expression is accommodated to our language, and properly enough translated, *Shall make him of quick understanding*: q. d. “He shall judge, not according to external appearance, but according to the state of the inner man. Unfeigned self-abasement, affiance in a REDEEMER's righteousness, and faith purifying the heart; these endowments, though not observed, or, if observed, not valued by the world; *these* shall be the test of his approbation, and the objects of his esteem. These constitute, what is called in the next words, *the fear of the LORD*.

“In determining the reality of these qualities, he shall be *unerringly* exact, and *infallibly* true. Let hypocrisy put on every mask, and practise all her wiles, they shall avail nothing before the ROOT and OFFSPRING of David, (ver. 1.): As those extremely subtle effluvia, which escape the acquisition of every
“ other

laid, and so artfully their meshes sized, that they catch these vanishing fugitives. They catch the roaming perfumes, which fly off from the opening honeysuckle, and take in the stationed sweets, which hover round the expanded rose. They imbibe all the balmy fragrance of spring, all the aromatic exhalations of autumn, and enable us to banquet even on the *invisible* dainties of nature.

Furnished as we are with these several organs,

————— *Not a breeze*

Flies o'er the meadow, not a cloud imbibes

The setting sun's effulgence, not a strain

From all the tenants of the warbling shade

Ascends, but whence our senses can partake

Fresh pleasure.*

Another capacity for frequent pleasure, our bountiful CREATOR has bestowed, in granting us the powers of *taste*: by means of which the food, that supports our body, feeds our palate; first, treats us with a pleasing regale; then, distributes its beneficial recruits.—The *honey*, bedewed with oil, whets the razor into the utmost keenness. The *saliva*, flowing upon the tongue, and moistening its nerves, quickens them into the liveliest acts of sensation.—This sense is circumstanced in a manner peculiarly benign and wise, so as to be a standing, though silent plea for *temperance*. Without recurring to the vengeance of GOD, or the

“ other sense, are easily and perfectly distinguished by the *smell*,
 “ so those recesses of the breast, and those secrets of the heart,
 “ which lie too deep for all human discernment; even they are na-
 “ ked and open, are obvious and palpable, to his divinely sagacious
 “ understanding.”

* See that very elegant poem, THE PLEASURES OF IMAGINATION, Book III.—It is true, I am no proselyte to the author's principles, either political or moral; to his *republican* administration, or his *Shafteburian* ethics. Much less can I admire that pompous and solemn whim, of making *ridicule the test of truth*: which seems just as suitable to the fitness of things, as to place Harlequin in the seat of lord chief justice.—But if we look for the glow of imagination, and the harmony of numbers; energy and lustre of description, with correctness and delicacy of taste; I know not any didactic poem, which presents us with all these graces in such high perfection.

terrors

terrors of eternal judgment, it is a powerful dissuasive from irregular and excessive indulgencies; because the exercise of sobriety sets the finest edge on its faculties, and adds the most *poignant* relish to its enjoyments: Whereas, riot and voluptuousness *pall* the appetite, blunt its sensibility, and render the gratifications extremely languid, if not perfectly insipid.—The sight, the smell, the taste, are not only so many separate sources of delight, but a joint security to our health. They are the *vigilant* and *accurate* inspectors, which examine our food, and inquire into its properties; whether it be pleasant or disagreeable; wholesome or noxious. For the discharge of this office, they are excellently qualified, and most commodiously situated. So that nothing can gain admission through the mouth, till it has undergone the scrutiny, and obtained the passport of them all.

To all these, as a most necessary and advantageous supplement, is added the sense of *feeling*; which renders the whole assemblage complete.—While other senses have a particular place of residence, this is diffused throughout *the whole* body. In the palms of the hands, on the tips of the fingers, and indeed through all the extreme parts of the flesh, it is most quick and lively; as the advanced guards, or scouts upon the frontiers, are or ought to be peculiarly attentive and wakeful.—Scouts did I say? The whole army of Xerxes, drawn out in battle-array, with his *millions* of supernumerary attendants*, were but like a few *gleaners* straggling in the field, if compared, either in number or order, with those nervous detachments, which pervade the texture of the skin, and minister to the act of feeling.—How happily is this sense tempered between the two extremes! Neither so *acute*, as the membranes of the eye; nor so *obtuse*, as the callus of the heel. The former would expose us to continual pain; render our clothes galling, and the very down oppressive. The latter would quite benumb the body, and almost anni-

* The soldiers and attendants of Xerxes amounted to five millions two hundred and eighty thousand. Another army, so large and numerous, occurs not in all the records of history.

Vid. HEROD. Lib. VII.

hilate the touch.—Nor this alone, but *all* the senses are most exactly adapted to their respective offices, and to the several exigencies of our present state. Were they *strained* to a much higher tone, they would be avenues of anguish. Were they *relaxed* into greater insensibility, they would be so many useless incumbrances.

Say, what the use, were finer senses giv'n,

T'inspect a mite, not comprehend the heav'n?

The touch, if tremblingly alive all o'er,

To smart and agonize at ev'ry pore?

Or quick effluvia darting thro' the brain,

Die of a rose in aromatic pain?*

Asp. How admirable and gracious is this provision, which the blessed GOD has made, to accommodate us with delightful sensations, and instructive ideas!—The taste, the touch, and the smell, are somewhat *strained* in the extent of their operations. The ear carries on a correspondence with a *larger* circle of objects. But the sight most amply supplies whatever is wanting in all the other senses. The sight spreads itself to an *infinite* multitude of bodies, and brings within our notice some of the *remotest* parts of the universe.—The taste, the touch, the smell, perceive nothing but what is brought to their very doors: whereas the eye extends its observation as far as the orbit of Saturn; nay glances, and in an instant of time, to the inconceivable distance of the stars. The compass of the earth, together with the immensity of the skies, are its unlimited range.

From this remarkable variety, with regard to the *sphere* and *activity*, the acuteness and vivacity of the senses, St. Paul forms one of the finest, boldest, and most important comparisons in the world. By this he illustrates the difference between the wisdom, which is derived from the word of divine revelation, and the wisdom, which is acquired by dint of human application.—In his oration to the Athenians, speaking of their most celebrated sages, he says, *If so be, they might feel after, and find HIM*†. In his epistle to the He-

* Eth. Epist. I.

† Acts xvii. 27. *Εἰ ἄρα τίς ἠλυσσεν αὐτόν.*

brews, speaking of the man Moses, our author observes, that *he endured as seeing him who is invisible* *. Writing to his Corinthian converts, he adds, as a farther heightening of the contrast, *We all beholding with open face the glory of the LORD* †.—The knowledge of the philosopher is like that obscure and scanty information, which is but difficultly obtained by groping with the hand in the gloom of a dark night. The knowledge of the Christian is like that copious influx of clear and enlarged ideas, which we receive by the mediation of the eye amidst the shining of a bright day.

Tully, we find, has, in the book before us, hit upon some of the most general and obvious uses, to which the several parts of the human body are adapted. Yet how *superficial* and *deficient* appears his penetration, when we take in the much deeper discoveries, and the much higher improvements of our modern anatomy! Thus, and abundantly more defective, is his knowledge of moral duties, and divine doctrines, when compared with what is taught us in the *plain* sermon on the mount, and the unstudied epistles of the Jewish tent-maker.

Therefore, though I would bless the beneficent GOD, for the ministration of all the senses, and particularly for the noble organs of vision; I would be more especially thankful for that light of the world, CHRIST JESUS and his glorious gospel, as well as for that *spiritual eye*, by which the one is understood, and the other seen—a *lively faith*. I would also long for that place of beatific enjoyment, where our views of the adorable GODHEAD, and our acquaintance with the sublimest truths, will as much transcend all our present apprehensions, as the most enlightened *saint* exceeds the benighted *Gentile*.

Ther. The crowning gift; that which improves—
But why am I so prolix? Why should I resume a subject, already spun out to a degree of tediousness? Why weary my Aspasio, and put his attention to penance?
Aspi. Dear Theron, why do you talk in this manner? How can you admit such a suspicion? How can you

* Heb. xi. 27.

† 2 Cor. iii. 18.

offer to drop your narrative just at this interesting point? Weary? No; I am almost inclined to speak, what perhaps your modesty will dislike to hear; speak—

Ther. Enough, Forbear. I proceed—That which improves the satisfaction, and augments the beneficial effects, accruing from all the senses, is *speech*.—Speech makes me a gainer from the eyes and ears of other people; from the ideas they conceive, and the observations they make. What an admirable instrument, for articulating the voice, and modifying it into speech, is the *tongue*!—The tongue has neither bone nor joint; yet fashions itself, with the utmost volubility, into every shape and every posture, which can express sentiment, or constitute harmony. This little collection of muscular fibres, under the conducting skill of the CREATOR, is the artificer of our words*. By this we communicate the *secrets* of the breast, and make our very *thoughts* audible. By this we instruct the ignorant, and comfort the distressed; we glorify GOD, and edify each other†; the academic explains the abstrusest sciences, and the ecclesiastic preaches the everlasting gospel.

*Who would not bless, for this, the gift of speech?
And in the tongue's beneficence be rich?*

This is likewise the efficient of *music*. It is soft as the lyre, or shrill as the trumpet; it can warble as the lute, or resound like the organ. Connecting the sweetness of its melody with the solemnities of devotion, we tune the spiritual song, and raise the sacred anthem. We sooth the cares, and beguile the toils of life: we imitate the angelic choirs, and anticipate in some degree their ce-

* I am sensible, that the *glottis* has a considerable share in modulating the sound, and forming the voice. But, as the nature and office of this most *curious aperture* are very little known by the generality of people, we chuse to follow the popular opinion, so neatly described by the poet;

*Dadala lingua,
Lingua figuratrix verborum, epifexque loquela.* Anti-Lucret.

† The articulating tongue is called *our glory*. Psal. lvi. 8. And such indeed it is, when devoted to *these purposes*. It is then a distinction, not only of man from the brutal herd, but of the righteous from the congregation of the ungodly. It is then like *choice silver*, or as *a tree of life*.

lestial

lestial joys.—As the tongue requires full scope, and an easy play, it is lodged in an ample cavity, and surrounded with reservoirs of spittle, always ready to distil the lubricating dews. It moves under a concave roof, which serves as a *sounding-board* to the voice, giving it much the same additional vigour and grace, as the shell of a violin adds to the language of the strings.

Wife—wonderfully wise, and eminently gracious, is the regulation both of *spontaneous* and *involuntary* motion. Was this regulation reversed, what deplorable inconveniencies would take place; nay, what unavoidable ruin must ensue!—*Deplorable inconveniencies*, if the discharges of the bowels, or evacuations of the bladder, were quite independent on our leave. *Unavoidable ruin*, if the action of the heart required the co-operation of our thoughts, or the business of respiration waited for the concurrence of our will.

The will in some cases has not so much as a single vote. In others she *determines* and *commands*, like an absolute sovereign; nor is there a monarch upon earth so punctually obeyed, as this queen of the human system. If she but intimate her pleasure, the spirits run, they fly, to execute her orders; to stretch the arm, or close the hand; to furrow the brow with frowns, or dimple the cheek with smiles.—How *easily*, as well as *punctually*, are these orders carried into execution! To turn the screw, or work the lever, is laborious and wearisome. But we move the vertebræ with all their appendent chambers; we advance the leg with the whole incumbent body; we rise from our seat; we spring from the ground; and, though much force is exerted, though a very considerable weight is raised, we meet with no difficulty, we complain of no fatigue.

That all this should be effected, without any toil, and by a *bare act* of the will, is very surprising. But that the various motions should be made, renewed, continued, even while we remain *entirely* ignorant of the *manner*, in which they are performed, this is still more astonishing.—Who can play so much as a *single* tune upon the spinnet, without learning the difference of the keys, or studying the rudiments of music? Impossible! Yet the mind of man touches *every* spring of the human machine,

machine, with the most masterly skill, though she knows nothing at all concerning the nature of her implements, or the process of her operations.—We walk, we run, we leap; we throw ourselves into a variety of postures, and go through a multitude of exercises; yet are utterly unable to say, which nerve should be active; which muscle should swell; or which tendon approximate, in order to produce any one of these effects.

Put a German flute into the hand even of a sensible person: without a master to instruct him, he is at a loss to make the instrument speak: much less is he able to sink and soften the sound, to exalt and extend the note just as he pleases.—Yet we are self-taught in the method of *forming, regulating, and varying* the voice. Naturally, and with unpremeditated fluency, we give it the languishing cadence of sorrow, or the sprightly airs of joy; the low faltering accents of fear, or the elevated tone and rapid sallies of anger.

The eye of a rustic, who has no notion of optics, or any of its laws, shall *lengthen and shorten* its axis; *dilate and contract* its pupil, without the least hesitation, and with the utmost propriety; adapting itself, even with mathematical exactness, to the particular distance of objects, and the different degrees of light: by which means, it performs some of the most curious experiments in the improved Newtonian philosophy, without the least knowledge of the science, or so much as any consciousness of its own dexterity.

I can never sufficiently admire this multiplicity of animated organs; their finished form; their faultless order; and the exquisite regulation of all their movements. Yet I must confess myself struck with greater admiration at the power, the *truly mysterious* power and sway, which the soul exercises over the whole. Ten thousand reins are put into her hand. She is not acquainted with their office, their use, or their name. She has not learnt so much as to distinguish one from another. Nevertheless, she manages all, conducts all, without the least perplexity, or the least irregularity; nay, with a promptitude, a consistency, and a speed, which nothing else can equal!

Upon

Upon the whole—Great reason had Euripides to call the human body,

Σωφρ τέλειον καλον ποικιλμα.

I believe, the preceding observations will justify us, if we give a fuller meaning to the poet, and translate his words—*The inimitably fine workmanship of a great, supreme, unerring ARTIST*: or, as Virgil speaks, with a pertinency and a spirit, which epitomizes all I have said, and expresses all I would say; this bodily structure is indeed—*Non enarrabile textum* *.

Asp. Wonderfully, I perceive, and fearfully are we made †!—Made of such complicated parts; each so correctly fashioned, and all so exactly arranged ‡; every one executing such curious functions, and many of them operating in so mysterious a manner, as may justly render us a wonder to ourselves.—Since health depends upon so many minute requisites; upon such a numerous assemblage of moving organs, since a single secretion stopped, may destroy the salutary temperature of the fluids; or a single wheel clogged, may put an end to the vital motion of the solids; with what holy fear, should we pass the time of our sojourning here below ||! Trusting for continual preservation, not merely on our own care; not merely on alimentary recruits; but on that Omnipotent Hand, which formed the admirable machine. That the same hand, which prepared the pulleys, and hung on the weights, may daily wind up the wheels: may never cease to superintend their agency, and support our being §.

When.

* That is, a structure, not barely correct, or highly finished, but (as Theron has elsewhere expressed it) *beyond description curious*.

† Psal. cxxxix. 14.

‡ St. Paul's language on the subject is exceedingly beautiful and expressive, *Συνεχρησμενον καὶ Συνεσφαζομενον*. Eph. iv. 16. The several parts most nicely adapted to each other, and most perfectly *harmonizing* with the whole. All *affiliated* with that propriety, and *connected* with that firmness, which are the very foundation of symmetry, vigour, and agility.—Both the images used by the apostle are comprehended in one Hebrew word, *אֵפֶסְדוּ* *aptavut*, *stability*. Job. xxxi. 15.

|| 1 Pet. i. 17.

§ Agreeably to that philosophical maxim, *Creatio et conservatio eadem*

When we consider the extensive contrivance, and delicate mechanism—what plans of geometry * have been laid; what operations † of chymistry are performed; in a word, what miracles of art and elegance are executed, in order to furnish us with the necessary recruits, and the several delights of life—is there not abundant reason to cry out, with the same inspired writer, “*How dear are thy counsels unto me, O GOD! Thy counsels of creating wisdom! Thou hast not been sparing, but even lavish of thy artificial and elaborate designs. Thou hast omitted no expedient, which might establish my ease; enlarge my comfort; and promote, yea complete my bodily happiness!*” And is not this a most endearing obligation, *to present our bodies a living sacrifice, holy and acceptable to GOD* ‡?

Should we not, every one, acknowledge with David? *Thy hands have made me, and fashioned me*—pray with David? *O give me spiritual understanding and godly zeal—and resolve with David? that I may learn and keep thy commandments* ||? “What thou, LORD, hast, with so much curiosity contrived, with so much accuracy framed, and with so much liberality adorned, I would fain devote to thy glory. Never, O! never let me debase to the drudgery of Satan, nor prostitute to the slavery of my lusts, those members and those faculties, on which thou hast bestowed so much divine cost and heavenly skill. Let them all be servants of righteousness, and instruments of holiness. Let them all be vessels of honour; sanctified § and meet for their indulgent CREATOR’s service. That I

eadem est actio: and to those scriptural acknowledgments, it is GOD, who holdeth our soul in life; he is the length of our days; his visitation preserveth our spirit.

* In the muscles alone, says Mr. RAY, there seems to be more geometry, than in all the artificial engines in the world.

† *Plans, operations*—Job, speaking of the human structure, uses a word expressive of both these ideas. *Thy hands have made me*, says our translation. But the original מַעֲשֵׂה signifies abundantly more. It is applied to artificers, who undertake some curious and elaborate work, which costs them much study, and great pains. Much study, to plan; and great pains, to execute. Job x. 8.

‡ Rom. xii. 1.

|| Psal. cxix. 73.

§ 2 Tim. ii. 21.

“ may

"may glorify the great AUTHOR of existence, *with my body and with my spirit, which are, as to workmanship, property, and redemption, wholly his* *."

Ther. With my spirit—Ay; what is this mansion of flesh, though so exquisitely wrought, compared with that sublime and immortal inhabitant, which resides within?

————— *That intellectual being;
Those thoughts, which wander through eternity†!*

This consideration inclines me to think, that, if the *casket* be so highly polished, the *jewel* cannot be so excessively coarse, as my Aspasio's doctrine of original corruption supposes.

Asp. I perceive your aim, Theron: but must beg leave at present, to decline all overtures for a dispute. If my arguments have failed, your description has answered its end.—I cannot suffer my thoughts to be diverted from a subject, which is so very engaging, yet so rarely discussed. I have such a strong desire to recollect and retain what has been observed, that even your conversation will, at this juncture, lose its relish. Here therefore I put a period to our discourse, and must break away from your company, in order to ruminate and digest my notions, in some sequestered lonely walk, unless you will permit me, before I retire, to make one remark.—And let it not startle my friend, if I venture to say, that, amidst all his curious observations, he has forgot the principal circumstance of *honour and excellence*, which dignifies the human body.

Ther. I have omitted many fine and admirable properties, I confess: but sure I have not forgot the *principal* and most distinguishing.

Asp. You need not be displeased with yourself. It argues no defect in your dissertation. The circumstance I have in my view could never be discovered by following the dissecting-knife. It is learnt, not from Chefelden's draughts, or the tables of Albinus; but from

* 1 Cor. vi. 20.

† MILTON.

the word of revelation. What I mean, is this—The human body was exalted to a most intimate and *personal union* with the eternal SON of GOD. He who decorated the heaven with stars, and crowned the stars with lustre; *HE vouchsafed to be made flesh**, and *was found in fashion as a man†*.—Nay, this is, even now, the apparel of that majestic and adorable PERSON. He is clothed with our nature; he wears our very limbs, and appears in the dress of humanity, even at the right hand of GOD, and at the head of all the heavenly hosts.

What think you of another privilege, mentioned by the apostle? *Your bodies are the temple of the HOLY GHOST‡*. Not your souls only, but your very bodies, are the shrine in which *the high and holy ONE, that inhabiteth eternity*, condescends to dwell. HE, who sitteth between the cherubim, and walketh in the circuit of the skies, is pleased to sanctify these earthly tenements, and to chuse them for his own habitation. Is not this a *much grander* embellishment, than all their matchless contrivance and masterly workmanship? Just as the *rod* which budded, and the *manna* which was miraculously preserved; the sacred *oracle* of Urim and Thummim; with the *cloud* of glory covering the mercy-seat; were a much more eminent distinction to Solomon's temple, than the most heightened beauties of architecture.

Nor must I omit the dignity—the transcendent and amazing dignity—which is reserved for these systems of flesh, at the *resurrection* of the just. They will then be refined and improved into the most perfect state, and the most beauteous form. Surpassing whatever is resplendent and amiable in the most ornamental appearances of material nature. They will be purer than the unspotted firmament; brighter than the most brilliant stars; and, which exceeds all parallel, which comprehends all perfection, they will be *made like unto CHRIST's glorious body* ||. Like that incomparably glorious body;

* John i. 14.

† Phil. ii. 8.

‡ 1 Cor. vi. 19.

|| Phil. iii. 21.

which the blessed JESUS wears in his celestial kingdom, and on his triumphant throne*.

When we add all these *magnificent prerogatives*, which are revealed in scripture, to all those *inimitable niceties*, which are displayed by anatomists, what thankfulness, what admiration can equal such a profusion of favours?

*When all thy mercies, O my GOD,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise!*

DIALOGUE XIII.

THE morning had been wet. At noon the rain ceased. But the heavens still continued gloomy.—Towards evening, a gentle eastern gale sprung up; which dissipated the dead calm, and cleared the face of the sky.—The sun, which had been muffled in clouds, dropped the veil. Disengaged from the dusky shroud, he shone forth with *peculiar splendour*. His beams, en-

* This is a circumstance, rather inexpressibly marvellous. Let the Christian, who, like the writer of this note, languishes under a sickly constitution, think upon it with peculiar attention, and with peculiar pleasure.—The body of CHRIST is, if I mistake not, the noblest and most finished part of the material creation.—To have formed it in the womb of the virgin, is, perhaps, the strongest proof of the omnipotence and divinity of the blessed SPIRIT.—This body stands, as the first-born in the family of GOD, possessing the excellency of dignity, and the excellency of power.—In the mount of transfiguration, it “shone like the sun.” To Saul, in his journey towards Damascus, it shone “above the brightness of the sun.” And who can tell how illustriously it will shine, when the man CHRIST JESUS comes in the clouds of heaven, and takes his seat on the great tribunal?—But this we can tell; of this we are sure; that these bodies of ours, though now (*Cor. iii. 17.*) enfeebled by sickness, polluted by sin, and soon to be degraded in the dust; that these very bodies will, at our REDEEMER’s appearing, be exalted to the same state of purity and perfection, the same life of immortality and glory, with his own.—Blessed be GOD for this delightful hope! No restorative so efficacious: no cordial so sovereign.

deared

deared by their late suspension, were doubly welcome, and produced unusual gaiety.

At this juncture, Theron and Aspasio walked abroad. They walked alternately on the terraces; one of which was opposite to the country, the other contiguous to the parterre.—Where the gales, impregnated with the *freest* exhalations of nature, breathed the smell of meads, and fields, and groves.—Or else, shaking the clusters of roses, and sweeping the beds of fragrance, they flung *balm* and *odours* through the air.

At a distance were heard the bleatings of the flock, mingled with the lowings of the milky mothers. While more melodious music warbled from the neighbouring boughs, and spoke aloud the joy of their feathered inhabitants.—And not only spoke their joy, but spread an *additional* charm over all the landscape. For, amidst such strains of native harmony, the breathing perfumes smell more sweet; the streaming rills shine more clear; and the universal prospect looks more gay.

Then was experienced, what Milton so delicately describes;

*As when, from mountain-tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heav'n's cheerful face, the low'ring element
Scowls o'er the darken'd landscape snow or show'rs:
If chance the radiant sun with farewell sweet
Extend his ev'ning beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.*

With wonder and delight our friends observed, both the exquisite beauty, and the immense magnificence of things.—They were struck with the most profound veneration of that almighty MAJESTY, who hung the sun in vaults of azure, and clothed his orb with robes of lustre. *Whose right hand spanneth the heavens**, and *stretched them out as a tent*, for innumerable creatures, worlds, systems to dwell in†.—Charmed they were, at

* Isai. xlviii. 13.

† Isai. xl. 22.

the consideration of the CREATOR's boundless beneficence. Who lifts up the light of his countenance, and joy is shed; who opens his munificent hand, and plenty is poured throughout all the regions of the universe. Inasmuch, that even inanimate beings seem to smile under a sense of the blessings: and though they find not a tongue to praise, yet speak their acclamations by their *gladdened* looks.

Ther. How very different, Aspasio, is this delightful appearance of things, from your ill-favoured doctrine of original guilt, and original depravity! Your doctrine is a contradiction to the language of nature. Nature says, through all her works, "That GOD is *good*, and men are made to be *happy*." Whereas, your opinion would turn the whole world into a vast hospital, and make every individual person, a *leper* or a *Lazarus*.

Asp. I join with my Theron, and with universal nature, in bearing witness to the goodness of our GOD. And nothing, I am persuaded, displays it more, nothing manifests it so much, as the doctrine of our *fall* in Adam, connected with our *recovery* in CHRIST.—Only in one particular I am obliged to dissent. It is not my opinion that *would make*, but the sin of our forefather which *has made* the whole world an infirmary, and every individual person a leper.

Ther. At this rate, you would crowd into that *single* act of disobedience, evils more numerous, and more fatal, than the plagues which were lodged in Pandora's box, or the troops which were stowed in the Trojan horse.

Asp. Far more numerous, and infinitely more pernicious.—The fable of Pandora's box seems to have been a shred of the doctrine, picked up by the heathen wits, and fashioned according to their sportive fancy. This would, if there was any occasion for such weak assistance, bring in the *Pagan* theology as a subsidiary evidence to our cause.—The *Trojan* horse poured ruin upon a single city; but the primitive transgression entailed misery upon all generations.

Ther. You have advanced this heavy charge pretty strenuously, I must confess. But without descending to

facts, or appealing to experience. All the invectives are *general and declamatory*, none pointing and particular.

Asp. It is easy, my dear friend, too easy to draw up a particular bill of indictment; and not only to *specify* the facts, but to *demonstrate* the charge. Experience, sad experience will furnish us with a cloud of witnesses, and prove my remonstrances to be more than invectives.

Were we to dissect human nature, as, in our last conference, you treated the animal system, we should find the leprosy of corruption, spreading itself through our whole frame: for which reason, it is styled, by an inspired writer, "The old man *."—*Old*, because, in its commencement, it was early as the fall, and, in its communication to individuals, is coeval with their being.—*Man*, because it has tainted the body, infected the soul, and disordered the whole person.

St. Paul, describing a profligate conversation, speaks in this remarkable manner, *fulfilling the desires of the flesh, and of the mind* †. By the desires of the flesh, he means those irregular inclinations, which correspond with the *animal* part of our constitution. By the desires of the mind, he denotes those evil propensities, which are more immediately seated in the *intellectual* faculties. And by both, he very strongly expresses the *total* depravation of our nature.

Ther. What you call evil propensities, I am apt to think, are not really sinful, but appointed for the *trial* of our virtue.—Nay, since they are confessedly *natural*, they cannot be in themselves evil. Because, upon this supposition, GOD, who is the author of our nature, would be the author also of our sin.

Asp. Then you imagine, that propensities to evil, are void of guilt. This is the *Popish* notion, but neither the *Mosaic* nor the *Apostolic* doctrine.—In the law of Moses it is written, *Thou shalt not covet* ‡. The divine LEGISLATOR prohibits, not only the iniquitous practice, but the evil desire.—The apostle gives it in charge to the Colossians, *Mortify your members, which are upon the earth; fornication, uncleanness, inordinate*

* Rom. vi. 6.

† Eph. ii. 3.

‡ Exod. xx. 17.

affection, and, which is the source of all, evil concupiscence *. Now, must not *that* be sinful, which is contrary to GOD's holy nature, and a transgression of his holy law? Can *that* be free from guilt, which we are commanded to mortify? Which, if not mortified, denominates us children of disobedience, and subjects us to the wrath † of GOD?

Though these propensities are confessedly natural, they may be evil notwithstanding. The sacred writers represent what is natural as contrary to what is spiritual. Instead of commending it, as innocent, they condemn it as *foolish* ‡, *base* §, and *criminal* §.—Neither does this make the AUTHOR of our nature, the author of our sin. But it proves, that our nature has sustained a destructive blast: that it is quite different from its original state: that, what is spoken of the *Israelitish* people, is applicable to the *human* race; *I planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strong vine ¶?*

However, let us observe your proposal: dwell no longer on general hints, but descend to a particular examination. As our examination will chiefly respect the soul, let me inquire, what are her principal faculties?

Ther. The *understanding*, the *will*, and the *affections*. These are the most distinguishing powers, which that queen of the human economy retains in her service.—These, like the several distributions of some ample river, run through the whole man; to quicken, fertilize, and enrich all his conversation.—But you represent them bitter, as the waters of Marah; unwholesome, as the streams of Jericho; noxious, as the pottage prepared for the sons of the prophets.

Asp. Nor is this a misrepresentation. For, such they really are; till divine grace, like Moses's wood †, like Elisha's salt **, or the meal †† cast in by that holy man of GOD, *sweeten* them, *heal* them, and render their operations *salutary*.

* Col. iii. 5.

† 1 Pet. ii. 12.

‡ Exod. xv. 25.

§ 2 Kings iv. 41.

† Col. iii. 6.

§ Eph. ii. 3.

** 2 Kings ii. 21, 22.

† 1 Cor. ii. 14.

¶ Jer. ii. 21.

The understanding claims our first regard.—This, however qualified to serve the purposes of civil life, is unable to discover the truths in which *wisdom* consists; or to form the tempers from which *happiness* flows.

Let us take our specimen, not from the uncultivated savages of Afric, but from the politest nation in Europe.—The Grecians piqued themselves on their intellectual accomplishments. They termed all the rest of mankind *Barbarians*. Yet, even these sons of science, *professing themselves wise, were, in fact, egregious fools* *.—Not to enumerate the shocking immoralities, which the poets ascribed to their deities. Not to insist upon the gross idolatries, which the common people practised in their worship. Even their philosophers, the most improved and penetrating geniuses, were unacquainted with the very *first principle* † of true religion. Even they could not pronounce, with an unfaltering tongue ‡, “That GOD is ONE.”

Ther.

* Rom. i. 22.

† The first of all the commandments is, *Hear, O Israel, the LORD our GOD is ONE LORD; and thou shalt love the LORD, &c.* Mark xli. 29. From which it appears, that the *unity* of the GOD-HEAD, is the foundation of all the divine commandments, and of all human worship. That it is impossible to give the LORD the honour due unto his name, unless we regard him as the possessor of *all* perfection; to whom no being is equal, or second, or in any degree comparable.

‡ *Unfaltering*—For though, in Plato's book of laws, we meet with ο Θεος—τὸ Θεον—τὸν Θεον again and again; yet he soon departs from this sound speech, and relapses into the language of idolatry.

A learned and ingenious friend, would fain have Socrates exempted from this charge.—I wish I could gratify his benevolent temper, and spare that amiable philosopher. But, however justly he may express himself on some occasions, at other times he wavers; he evidently revolts; and is most pitiaibly inconsistent with himself. Even in his excellent conference with Aristodemus, where he argues admirably well for the *existence*, he cannot steadily adhere to the *unity* of the GODHEAD.—Nay, in his last solemn apology before his judges, he publicly *renounces* the truth; declares, that he worshipped those gods, which were acknowledged by his countrymen; worshipped them, and no other;—on the same festivals, at the same altars, and in the same (*idolatrous*) manner.—No other: these are his words, Οὐκ ἄλλοι θεοὶ Διός, καὶ Ἡρας, καὶ τῶν

Ther. With regard to the philosophers, the prejudices of a wrong education, might pervert their judgment; or, in compliance with the prevailing mode, they might adopt customs, and assent to notions, which they did not thoroughly approve.

Asp. A poor compliment this to their integrity? Had I been their advocate, methinks, I would have given up the sagacity of my clients, rather than their fidelity to the cause of GOD and of truth.

With reference to the *supreme GOOD*, they were equally at a loss.—There is not one among all the inferior creatures; not even the crawling worm, or the buzzing fly; but perceives what is *beneficial*, and pursues it; discerns what is *pernicious*, and avoids it. Yonder caterpillar, whose nourishment is from one particular species of vegetables, never makes a wrong application to another: never is allured by the fragrance of the auricula, or dazzled by the splendour of the tulip; but constantly distinguishes, and as constantly adheres to the leaf, which affords her the proper food. So sagacious are the meanest animals, with relation to their respective happiness! While the most celebrated of the heathen sages were, on a subject of the very same import, mere dotards.—Varro reckons up no less than two hundred and eighty-eight different opinions, concerning the true good; and not one of them derives it from the true source. I mean a conformity to the ever-blessed GOD, and an enjoyment of his infinite perfections.

(ὅς τάλους θεῶν, ἢ θυνὶ τίσι καὶνῶς ἀξιουσιν, ἢ ὁμῶς, ἢ ἐνομιζάν ἀλλῆς θεῆς ἀναπιφνῶ. SOCRAT. Memor. Lib. I. C. i. Sect. 11, 14.

Let none conclude, from this or any other passage, that we would consign over all the heathens to damnation. This is as far from our intention, as it is foreign to the argument. We are only like witnesses, summoned to give in our evidence. From which it appears, that the very best among the Gentiles, were ignorant of the true GOD; or, if they knew him, in any degree, they glorified him not as GOD, but became vain in their imagination, and vile in their worship.—Whether they shall obtain mercy, or which of them shall be objects of divine clemency, is left solely to the determination of their supreme, unerring, righteous JUDGE:

—Non nostrum est tantas componere Lites.

VIRG.

If, on these *leading* points, they were so erroneous ; no wonder that they were bewildered in their other researches. No wonder, that, being thus *foolish*, they were also *disobedient*; that, *having lost* * *their way* to happiness, they took every deceiver for a guide, and *served divers lusts and pleasures*.

Ther. We are not inquiring into the circumstances of this or that particular nation ; but into the state of mankind in general.

Asp. Cast your eye, Theron, upon those swallows. They shoot themselves, with surprising rapidity, through the air. I should take them for so many living arrows, were it not for their shifting, winding, wanton motions.—Are not these what you call *birds of passage*?

Ther. These, and some other of the feathered race, are our constant visitants in summer ; but leave us, at the approach of winter. As soon as the weather becomes cold, they assemble themselves in a body, and concert measures for their departure. *Who* convenes the assembly—*What* debates arise—Or *how* they communicate the resolution taken—I do not presume to say. This is certain, that not one of them dislodges, till the affair is settled, and the proclamation has been published. Not a single loiterer is to be seen, when the troops are preparing for their decampment ; nor a single straggler to be found, when they have once begun their march.—Having finished their journey through the land, their wings become a sort of sails† ; and they launch, though not into, yet over the ocean. Without any *compass*, to regulate their course ; or any *chart*, to make observations in their voyage ; they arrive safely at the desired shore. And what is still more extraordinary, they always find the readiest way, and the shortest cut.

Asp. The stork in the heavens knoweth her appointed times ; and the turtle, and the crane, and the swallow,

* Tit. iii. 3. The original is *πλανώμενοι*.—The case of the Grecians and Romans was touched upon, pag. 376. But the true decision of this inquiry, and the true character of those people, may be seen, Rom. i. 21, 22, &c. to the end of the chapter.

† *Remigio Alaram.*

VIRG.

observe

observe the time of their coming: but my people know not the judgment of their GOD*. The young ones of those birds perceive, how absolutely necessary it is, to forsake the land of their nativity, and travel in quest of milder climes.—But our offspring, even when their minds begin to open, are brutish in their knowledge†. Born they are, and too long continue, like the wild ass's colt‡. Not only quite destitute of heavenly wisdom, but stupid to apprehend it, and averse to receive it. As soon as they are born, they go astray, and—

Ther. Go astray—To what is this owing, but to the bad examples they behold? They catch the wayward habit, from the irregular conversation of others.

Asp. Is not this a confirmation of my point? Why are they yielding clay || to each bad impression?—Case-hardened steel to every edifying application?—To do mischief, to be proud of their apparel, to seek revenge §, they are not teachable only, but self-taught. Whereas, if you would affect them with a sense of divine things, or bring them acquainted with GOD their maker; Line must be upon line, line upon line: precept must be upon precept, precept upon precept: here a little, and there a little ¶—What farther corroborates my sentiment,

* Jer. viii. 7.

† Jer. x. 13.

‡ Job xi. 12. How keenly is this comparison pointed!—Like the ass's, an animal remarkable for its stupidity, even to a proverb. Like the ass's colt, which must be still more egregiously stupid than the dam.—Like the wild ass's colt, which is not only blockish, but stubborn and intractable; neither possesses valuable qualities by nature, nor will easily receive them by discipline.—The image, in the original, is yet more strongly touched. The comparative particle *like* is not in the Hebrew; *born a wild ass's colt*; or, as we should say in English, *a mere wild*, &c.

|| *Cereus in vitium flecti.*

§ This is evident, from the success of a method, frequently but unjudiciously used to quiet children. The method I mean, of beating the thing which has raised their indignation.

¶ A great critic has laid down the following rule, to be observed in fine writing;

*'Tis not enough no harshness gives offence,
The sound must be an echo to the sense.*

POPE'S Essay on Criticism.

Never

ment, is, that all these tender toils of erudition are generally unwelcome; are too often unsuccessful; nay, will always be ineffectual, without the concurrence of almighty grace.

Besides, Theron, if this propensity to evil be observable in *all* children, it seems more than probable, that the unhappy bias is derived from their parents, rather than caught from their neighbours; and owing, not to the influence of external examples, but to a principal of internal corruption †.—Neglect the education of children, and you are sure to have their manners evil, their lives unprofitable. Nay, only remit your endeavours, and they lose what has been gained: they start aside, like a broken bow ‡. And wherefore this? Why do they not, without the rules of discipline or lessons of instruction, *spontaneously* addict themselves to the exercise of every virtue? Just as the cygnets, in yonder canal, spontaneously take to the element of water, and the act of swimming.

That bed, in the garden before us, will suggest the reason. It has been digged and dressed this very day. It now lies smooth and clean. Not a single weed appears on its own surface. Yet, how certainly will it, in a very little time, produce a plenteous growth of those vegetable nuisances?—Whence can this proceed? No hand will sow them. No wish will invite them. But the *seeds*, though unperceived by any eye, are *already* there. Disseminated by the winds, they have mixed themselves with the mould, and are sunk into the soil.—So, just so, it is with our children. The seeds

Never was this delicate maxim more nicely exemplified, than in the above-cited passage of Isaiah, chap. xxviii. 13.—Another instance of the same kind occurs in the seventh verse. Where the language seems to mimic the *reeling, straggling, giddy* motions of a drunkard; while it iterates and reiterates the idea; expresses the same thing, in a different and still different manner; with an apparent, and, in this case, a significant *circumrotation* of words.

† St. Paul confesses, that he and his fellow-saints were, in their unconverted state, depraved: and this, not *διὰ τὰ ἔθνη*, by custom or habit, but *φύσει*, by nature. Eph. ii. 3.

‡ ————— *ad mores natura recurrit.*
Damnatos, fixa & mutari nescia.

JUVEN.

of

of iniquity are *within* * them; and, unless proper diligence be exerted by us, unless gracious assistance be vouchsafed from above, they will assuredly spring up; over-run their souls; and dishonour their lives.

Ther. Let us leave the children, and make *men* the subject of our inquiry.

Asp. In this respect, Theron,

Men are but children of a larger growth.

We may leave the vest or hanging-sleeve coat, but we shall still find the follies of the child.—In *youth*, what low ambition, and fondness for despicable pleasures.—In *manhood*, what a keen pursuit of transitory wealth; yet what a cold inattention to GOD and holiness!—Men, and men too of enlarged understanding, whose penetration on other subjects, is piercing as the eagle's sight, are, on the most important points, *blind* as the incaverned mole.

Ther. What! is the understanding like the most *dim-sighted* animal, when lodged in her darkest retirement? That sublime faculty of the soul, which lends her eye to all the rest; sits at the helm, and directs their motions!

Asp. You remember, I presume, that beautiful passage in *Milton* †; which Mr. Addison so highly admires, and so judiciously illustrates. The passage I mean, where the archangel Michael comes down, to advertise Adam of future events, and to execute the sentence of divine justice.

Ther. I remember it perfectly well.—In the east, the great light of day lies under an eclipse. In the west, a bright cloud descends, more luminous than the sun itself. The whole theatre of nature is darkened, that this glorious machine may appear in all its magnificence and beauty.—From this radiant meteor, the *po-*

* Whoever chuses to examine the seeds, the poisonous seeds, which are lodged in this *nursery* of all evil, may see a sample of them in our LORD's description, Mark vii. 20, 21, 22, 23. Where he characterises the heart, not barely of the hypocritical Pharisee, or the abandoned publican, but of mankind in general.

† Book XI. 203, &c.

tentate of heaven alights ; and advances, with a majestic stateliness, to meet Adam.

Asp. Should you see such an august personage, alighting from his splendid chariot, and walking amidst the thronged streets of a city ?—Should you behold every one intent upon his business or diversions ; struck with no awe ; paying no *reverential* regard to this celestial visitant ; what would you think ?

Ther. I should certainly suspect, that some superior power had drawn a *veil* over their sight, and hid this wonderful spectacle from their view.

Asp. Such is really the case with all mankind by nature, and with the generality of people, during their whole life.—GOD, the infinitely great GOD, is in every place : yet how few advert to his presence !—All nature exhibits him to their senses ; yet, perhaps, he is not in any of their thoughts.

The sun, clothed in transcendent brightness, most illustriously displays his MAKER's glory. The moon, though drest in fainter beams, has lustre enough to shew us the adorable DEITY, and his marvellous perfections. The stars, fixed as they are at an unmeasurable distance, and *lessened* almost to a point, come in with their evidence, and *magnify* their CREATOR to a gazing but unaffected world.

The air *whispers* his clemency in the gentle, the refreshing gales of spring. If we take no notice of this soft persuasive address, the tone is elevated ; the majesty of JEHOVAH *sounds aloud*, in roaring winds, and rending storms. Yet *both* expedients fail. Man is like the deaf adder, that stoppeth her ears. He refuseth to hear the voice of the charmers, charm they ever so sweetly, ever so forcibly.

Each flower, arrayed in beauty, and breathing perfume, courts our affections for its infinitely amiable AUTHOR.—Not a bird that sings among the branches, nor a brook that murmurs over the pebbles, but invites our praise, or chides our ingratitude.—All the classes of fruits deposit their attestation on our palates, yet seldom reach our hearts.—They gave us a proof of the divine benignity ; a proof, as *undeniable* as it is pleasing, and too often as *ineffectual* also.

In

In short; the whole creation is a kind of magnificent embassy from its almighty LORD; deputed to proclaim *his excellencies*, and demand *our homage*. Yet, who has not disregarded the former, and withheld the latter?—How few walk, as seeing HIM that is invisible, or have fellowship with the FATHER of spirits? Though, to walk before Him is our *highest* dignity; and to have fellowship with Him, is our *only* felicity?

Ther. This is owing to *inattention*, rather than to any blindness or defect in man's understanding. The many works of genius, which have been produced in various ages, are an abundant proof of his intellectual capacity.—Have not the seas been traversed, and the skies measured? Has not the earth been disemboweled of its choicest treasures; while its surface is beautified with towns, cities, palaces, innumerable?—What fine arts are invented and exercised; and to what a pitch of perfection are they carried? Arts that seem, if not to exceed, at least to *rival* nature.—It was the understanding, which formed all these great designs. It was the understanding, which contrived the means, and conducted the execution.—And are not these unquestionable evidences of her very superior abilities?

Asp. Then she is like some great empress, who conquers half the world, but is unable to rule *herself*. Who extends her regulations into foreign climes, while her domestic affairs are involved in confusion.—Do you doubt the reality of this remark? Set yourself to meditate upon the most interesting truths. How *desultory*, how *incoherent* are your thoughts?—Charge them to be collected. They disobey your orders.—Rally the undisciplined vagrants. Again they desert the task.—Exert all your power, and keep them close to their business. Still they elude your endeavours.

The other day, I could not forbear smiling at a little adventure of your youngest son. Some *quick-silver*, which happened to be spilt upon the floor, parted into several globules. The shining balls looked so prettily, he longed to make them his own. But when he offered to take them up, they slipped from his hand. As often as he renewed the attempt, so often he met with a disappointment. The closer he
strove

strove to grasp them, the more speedily they escaped from his fingers. He seemed, at first, to be amazed; then became quite angry, that the little *fugitives* should so constantly *baffle* his repeated efforts.—Thus unmanageable I very often find my own thoughts. If yours are under no better regimen, this may convince us both, that all is not according to the original creation.

We apply ourselves to converse with the everlasting GOD in *prayer*. Here, one would expect to have the thoughts all clearness, and all composure. But here *we are not sufficient of ourselves, to think any thing as of ourselves* *. All those holy ideas, which create reverence, or strengthen faith, or quicken love, come from the FATHER of lights. Should HE withdraw his influence, all will be dull, and dark, and dead.—It may be, we are somewhat enlivened in this sacred exercise; before we are aware, perhaps in the very midst of the solemn office, our attention is *dissipated*; and not dissipated only, but *scattered* to the ends of the earth. The GOD of all glory is forsaken, and the devotion paid to some senseless foppery. A malefactor, begging his life at the knees of his sovereign; and discontinuing his suit, in order to caress a *lap-dog*, or pursue a *butterfly*, is but a faint image of the vanity which attends our devotional services.—Reason, which ought to correct these irregularities, is treated like the incredulous lord; who, instead of controlling the unruly multitude, was overborne by their impetuosity, and trodden under foot †.

Since then the reins are struck out of our hands, and we have lost the rule over our own faculties; surely, we are in a state different, very different from our primitive constitution.

Ther. However insensible to *refined* speculation, the understanding, when *interest* is in the case, is apprehensive enough.

Assp. In temporal †, not in spiritual affairs.—Your younger brother, Theron, is a merchant. We will

* 2 Cor. iii. 5.

† 2 Kings vii. 17.

† Called therefore by the apostle, *fleshy wisdom*, and opposed to the grace of GOD. 2 Cor. i. 12.

suppose him at the sea-side ; within a small distance of the vessel, on which a considerable part of his substance is embarked. We will suppose the vessel in the utmost distress ; ready to founder with her leaks, or to strike upon the rocks.—If he discovers no sign of concern ; calls in no assistance from the country ; makes no effort to *save* the crew, and *secure* the cargo ; would you not think him bereaved of his understanding, or deprived of his sight ?—Could you conceive a more favourable opinion of his eyes or his intellect, if, instead of trying every method to prevent a shipwreck, he should amuse himself with picking *shells* from the ocean, or drawing *figures* on the sand ?

We, and every one of our fellow-creatures, have an interest in jeopardy, unspeakably more precious, than all the rich lading of a thousand fleets. Our souls, our immortal souls, are exposed every day, every hour, to the peril of *everlasting destruction*. Every temptation is threatening to their endless welfare, as a ridge of craggy rocks to a ship that drives before the strongest gale.—Yet, how unconcerned are mankind ? Where is their holy fear ? Where their godly jealousy ? Where their wakeful circumspection ? Rather, what a *gay insensibility* is observable in their behaviour ? Or else, what a *lifeless formality* prevails in their supplications ? Their supplications to that Almighty BEING, who alone is able to save and to destroy.—Was not the human understanding both darkened and besotted, we should see our neighbours, we should feel ourselves awakened, into much the same earnest solicitude as the disciples expressed, when, perceiving the waves boisterous, and their bark sinking, they cried, *Lord ! save us ! We perish !*

But alas ! in things of an unseen nature, though of eternal consequence, *interest*, that habitual darling of every heart, loses its engaging influence. Nay ; when eternity, all-important eternity is at stake, even *self-preservation* is scarce any longer a governing principle.—What can be more deplorable ? And, if we admit not the doctrine of original corruption, what so unaccountable ?

Ther. This, I must confess, is true, with regard to

the unthinking rabble. To them may be accommodated the remark of Augustus, who, when he saw some foreign females carrying apes in their arms instead of infants, said to one of his courtiers; "Have the women of those countries *no children*, that they are so fond of such despicable animals?"—The vulgar are so immersed in secular cares, that one might indeed be tempted to ask; "Have those people *no souls*, that buying and selling, eating and drinking, engross their whole concern?"—But persons of rank and education think in a more exalted manner.

Asp. Do you then imagine, that an elevation of circumstances sets the affections on things above? Or, that it is the peculiar infelicity of the *vulgar*, to grovel in their desires?—Gold, I believe, is more likely to increase, than to dissipate the fog on the intellectual faculties. Abundance of possessions, instead of disengaging the heart, fasten it more inseparably to the earth. Even superiour attainments in learning, if not sanctified by grace, serve only to render the owner somewhat more refined in his follies, or *vainly to puff up his fleshly mind* *.—But comparisons, between the various classes of mankind, are as useless as they are invidious. None, in either condition, attend to the things which make for their peace, till they are *awakened* from their lethargy, by the quickening SPIRIT of CHRIST. And even then we cannot but observe evident indications of much *remaining* blindness.

How apt are such persons to mistake the way of salvation? To place their own works for a foundation of hope, instead of CHRIST, the Rock of ages? Thinking, by their own performances, to *win*, not seeking from unmerited grace to *receive*, the inheritance of eternal glory. Which is more absurdly vain, than to offer toys as an equivalent for thrones; or to dream of purchasing diadems with a mite.—They are also prone to misapprehend the nature of holiness. Are zealous to regulate the *external* conduct, without attending to the renovation of the *heart*: in outward forms elaborate; with respect to inward sanctity, less, if at all, ex-

act. A labour just as preposterous, as to skin over the surface of a wound, while it festers at the bottom, and consumes the bone.

Give me leave to ask, Theron; When our LORD declares, *Unless a man be born again, he cannot enter into the kingdom of heaven* *; when he speaks of *eating his flesh*, and *drinking his blood* †; when you hear or read of union with the blessed JESUS, or communion with the most high GOD; is there not a cloud, if not total darkness, on your mind ‡?—How erroneous was the Psalmist himself, in his judgment concerning the divine disposals? *So foolish was I and ignorant, even as it were a beast*, or as the veriest beast, *before thee* §.—The voice of experience therefore will attest, what the word of revelation has averred, that *the natural man*, be his in-

* John iii. 3.

† John vi. 54.

‡ With regard to the mysteries of CHRIST, the greatest proficients are but *obtusè acuti*, dull even in their acuteness.—What says the wise Agur? An invaluable fragment of whose works is preserved in the book of Proverbs; *Surely, I am more brutish than any man; and have not the understanding of a man*; even though the following verses bespeak the very singular elevation and extent of his knowledge. Prov. xxx. 2.—Conformably to the experience of this excellent man, I have always observed, that, the more enlightened people are, the more they lament their ignorance; the more they pant after a continual progress in heavenly knowledge; the more they pray for clearer, still clearer manifestations of the incomprehensible GOD, and his transcendently rich grace in CHRIST JESUS.

§ I question, whether Aspasio's translation comes fully up to the emphasis of the original. The comparative particle is omitted in the Hebrew. *As* softens and palliates the matter. Therefore the Psalmist, to express the deepest sense of his ignorance, says, *I was a beast, yea, the veriest beast*; אֲנִי בְּהֵמָה Psal. lxxiii. 22.—In figures equally strong, and equally abasing, is this blindness of our fallen nature described by the writers of the New Testament. Men, in their natural state, are *children of darkness*; nursed up by ignorance, and totally subject to its influence. 1 Thess. v. 5. *They walk in darkness*: it is the very element, in which they live and move. John xii. 35. *Nay; they are not only in darkness, but darkness itself*. Eph. v. 8. *Their souls are like the region, which Job, with such inimitable energy, describes; A land of darkness, gloomy and horrible as the shadow of death, where all is confusion, without any order; and the very light, or that which should illuminate the dismal shades, is the blackness of darkness*. Job x. 22.—Let me close my note with the candid but weighty sentence, which closes Xenophon's history of Cyrus: Εἰ δὲ τις ταλαιπώρια μοι γινώσκει, τὰ ἑστῶτα τοῖς ἀνθρώποις ἐπισκοπῶν, ἐνέηται ἀλλὰ μακρυτάτη τοῖς μοῖσις λοῖσις.

tellectual abilities ever so pregnant, or ever so improved, *cannot know the things of the SPIRIT of God* †: He has no sight to discern their beauty; no taste to relish their sweetness. Nay, though they are the purest light, and the most perfect wisdom, to him they appear, not only dark and obscure, but even *foolishness* itself.

Would this be the case, if the understanding was not greatly depraved? Should it be difficult for your ear to distinguish the diversity of sounds, or for your eye to discern the variety of colours, would you not conclude, that the organs were very much *impaired*?

Ther. I think, you have treated the understanding, as Zopyrus served his own body *, when he went over to the enemy.—Do you intend to mangle the other faculties at the same unmerciful rate?

Asp. That nobleman *made* the wounds, which disfigured his flesh. I have only *probed* the sores, which were found in the understanding. If I have touched the quick, and put the patient to pain, it is only to facilitate the operation of medicine, and make way for a cure.—But permit me to ask, wherein does the excellency of the human *will* consist?

Ther. In following the guidance of reason, and submitting to the influence of proper authority.

Asp. The will, I fear, rejects the government of reason; and it is undeniably certain, that it rebels against the authority of GOD.

Cast your eye upon that *team* of horses, with which yonder countryman is ploughing his fallow ground. No less than five of those robust animals are linked together, and yield their submissive necks to the draught. They have more strength than twenty men, yet are managed by a *single lad*. They not only stand in awe of the lash, but listen to the voice of their driver. They turn to the right hand or to the left; they quicken their pace, or stop short in the furrow, at the bare intimation of his pleasure.—Are *we* equally obedient to the calls, to the exhortations, the express injunctions of our heavenly LORD? The blessed JESUS spoke at the

† 1 Cor. ii. 14.

* See ROLLIN'S *Ancient Hist.* Vol. III. p. 46.

beginning,

beginning, and the world was made. He speaks by his providence, and the universe is upheld. When he shall speak at the last day, the heavens will pass away, and the earth be dissolved. Yet he speaks to us in his divine word, and we turn a deaf ear to his address. He speaks in tender exhortations, and no melting of heart ensues. He speaks in precious promises, and no ardent desires are enkindled.—The will, which in these cases ought to be turned as *wax* to the *seal*, is unimpressed and inflexible as an *iron sinew*.

Ther. The human will is constantly inclined to preserve, accommodate, and make its possessor happy. Is not this the right *position* in which it should always stand? or the most desirable *direction* that can be given to its motions?

Asp. I should be glad, if fact bore witness to your assertion. But fact, I apprehend, is on the contrary side.—I took notice, as we came along, of some *ants* busily employed on a little hillock. Have you made any observations, Theron, on this reptile community?

Ther. It is a little *republic* *. They inhabit a kind of oblong city, divided into various streets. They are governed by laws, and regulated by politics, of their own. Their magazines are commodiously formed, and judiciously guarded against the injuries of the weather. Some are defended by an arch made of earth, and cemented with a peculiar sort of glue. Some are covered with rafters of slender wood, and thatched with rushes or grass. The roof is always raised with a double slope, to turn away the current of the waters, and shoot the rain from their store-houses. They all *bestir* themselves with *incessant* assiduity, while the air is serene; while the roads are good; and abundance of loose grain lies scattered over the fields.—By these precautions, they live secure, when storms embroil the sky; they want no manner of conveniency, even when winter lays waste the plains.

Asp. Do we improve so diligently our present opportunities? This life is the seed-time of eternity. Do we husband the precious moments, like persons sensible of

* See *N. A. Displ.* Vol. I.

their unspeakable importance? Sensible, that, if we trifle and are indolent, *they* will be irrecoverably gone, and *we* irretrievably ruined.

Sickness, we know not how soon, may invade us, pain may torment us, and both may issue in our final dissolution. Are we duly aware of these awful changes, and properly solicitous to put all in order for their approach?—We walk (alarming thought!) upon the very brink of death, resurrection, and judgment. Do we walk, like *wise virgins*, with our loins girt; with our lamps trimmed; in a state of continual readiness for the heavenly BRIDEGROOM's advent?

Those ants *have no guide, overseer, or ruler. Yet they prepare their meat in the summer, and gather their food in the harvest* *. We have all these, yet neglect the time of our visitation.—We have GOD's unerring word to guide us; GOD's ever-watchful eye to oversee us; GOD's sovereign command to rule and quicken us. Notwithstanding all these motives, is not the speech of the sluggard the very language of our conduct, *A little more sleep, a little more slumber, a little more folding of the hands to sleep* †. The most supine indifference, where all possible diligence is but just sufficient!—This, you must allow, is the true character of mankind in general. And does this demonstrate the *rectitude* of their will.

Ther. The understanding may be said to carry the torch, the will to hold the balance. Now, the perfection of a balance consists in being so nicely poised, as to incline at the *least* touch, and preponderate with the *slightest* weight. This property belongs, without all dispute, to the human will.

* Prov. vi. 7.

† There is, if I mistake not, a nice gradation in this speech of the sluggard; such as very naturally *mimics* the manner of that lazy creature.—He pleads, first, for some considerable degree of indulgence, *A little sleep*.—If that is too much to be granted, he craves some smaller toleration of his sloth, *A little slumber*.—If the taskmaster still rings in his ear; still goads his side; or he almost sees the dull wretch, rubbing his heavy eyes, and yawning out his last request, *A little folding of the hands at least to lie down*, חבק ידים לשכב Prov. vi. 10.—When such is our conduct with regard to *eternal* interests, how justly may we apply that spirited expostulation of the poet,

Tantumne rem tam negligenter!

Asp.

Asp. What, if one of your scales should descend to the ground, though charged with trifles, that are light as air? If the other should kick the beam, though its contents be weightier than talents of gold?—Is not this an exact representation of our will, when the *fleeting* pleasures of sense, or the *puny* interests of time, excite our wishes; even while the solid delights of religion, and the immensely rich treasures of immortality, can hardly obtain our attention?—However, let us quit the metaphor, and examine fact. Suppose I make it appear, that, instead of chusing the most eligible objects, the will is so deplorably vitiated, as to *lothe* what is salutary, and be *fond* of what is baneful.

Ther. If you prove this to be universally the case, you will prove your favourite point with a witness.

Asp. When Providence is pleased to thwart our measures, or defeat our endeavours; to bring us under the cloud of disgrace, or lay upon us the rod of affliction; what is our behaviour?—Do we bow our heads in *humble* resignation? Do we open our mouths in *thankful* acknowledgments?—Observe the waters in that elegant octangular basin. They assimilate themselves, with the utmost readiness, and with equal exactness, to the vessel which contains them. So would the human will, if it were not extremely froward and foolish, conform itself to the divine, which is unerringly wise, and, of all possible contingencies, incomparably the best*.—Yet, how apt are we to fret with disquietude, and struggle under afflictive dispensations, *as a wild bull in a net!*

Ther. This is a very imperfect proof, Aspasio, and corresponds with only part of your accusation. We may dislike what is wholesome, especially if it be unpalatable, yet not be fond of our bane.

Asp. Should you see a person, who thirsts after the

* This seems to be the meaning of the prophet, אִרְחֵי צְדִיק מִשְׁדֵּרִים *Isai* xxvi. 7. Not—*The way of the just is uprightness*—A sense, which the construction of the words will but difficultly admit; which, in the present connection, is hardly consistent with humility, and by no means proper to introduce a devotional address to the great JEHOVAH. Rather—*GOD's way to the just is uprightness*, or, still more emphatically, *uprightnesses*. Is in all respects irreprovable, excellent, admirable; suited, perfectly suited, to every sacred attribute of wisdom, goodness, and truth.

putrid lake, but disrelishes the clear running fountain ; who longs for the *impoisoned* berries of the nightshade, but abhors the *delicious* fruit of the orchard, would you applaud the regularity of his appetite?—I don't wait for your answer. But I more than suspect, this is a true picture of all unregenerate people. See ! how they affect dress and external ornament ; but are unwilling, rather than desirous, to be *clothed with humility* *, and to *put on CHRIST* † ! Amusement will engage, play animate, and diversion fire them : but, as to the worship of the living GOD, O ! *what a weariness is it* ‡ ! Frothy novels, and flatulent wit, regale their taste ; while the marrow and fatness of the divine word, are “ as their sorrowful meat ||.” Flatter them ; and, though your speech is a luscious poison §, their eyes sparkle with delight. Admonish them ; and, though your service is *an excellent oil* ¶, dissatisfaction lours on their brow.—What is all this, but to lothe the salutary, and long for † the baneful ?

Let

* 1 Pet. v. 5.

† Rom. xiii. 14.

‡ Mal. i. 13.

§ Job vi. 7. כרר לרר *Sicut cibi languorum*, “ As the meat of my sickness.” For which we have no appetite ; in which we find no relish, and which we frequently lothe.

¶ Mr. Bonnel, in one of his evening-examinations, recollecting that he had heard himself praised, and being conscious that he heard it with delight—taking honour to himself, and not *giving GOD the glory*, Acts xii. 23.—made this memorandum in his diary, “ To-day, I have been bathing my soul in poison.”

¶ Psal. cxlii. 5.

‡ Would the reader see this unhappy contrast drawn in the strongest colours, and by the most rhetorical accumulation of words, he may compare the royal preacher, and the mourning prophet.—*Because I have called, and ye refused ; I have stretched out my hand, and no man regarded : but ye have set at nought all my counsel, and would none of my reproof.* What a croud of similar ideas ! Emphatically declaring the most incorrigible perverseness, which is proof against every method of reformation ; against all the arts even of divine persuasion. Prov. i. 24, 25.—*The host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped.* What a heap of synonymous expressions ! Significantly describing the most impetuous ardour and avidity in the ways of sin ; an ardour, which no prohibitions can restrain ; and an avidity, which never knows when to say, “ It is enough.” Jer. viii. 2.

If I beg leave to add another example of this kind, it is chiefly for

Let me, from the same comparison, propose one question more; which may be applicable both to the will and to the understanding.—Should you hear of another person, the state of whose stomach was so disposed, that it turned the most nourishing food into phlegm, and derived matter of *disease* from the most sovereign supports of *health*, what would you think of his constitution?

Ther. I should certainly think it very much distempered.

Asp. Without the grace of our LORD JESUS CHRIST, our souls turn *every* occurrence into an increase of their sinful depravity*. Our very table is a snare, and, instead of exciting us to gratitude, is a provocative to gluttony.—How difficult is it, when we flow in plenty, not to be elated; when we are pressed with poverty, not to repine!—Have we business in the world? It cumbers our thoughts, or tempts us to avarice. Have we no business to manage? We sink into sloth, and settle on the lees of voluptuousness.—If our schemes are prosperous, it is odds but they attach us to the interests of time. If they prove unsuccessful, we too often are chagrined with the disappointment, and sin against meekness.—Even the holy commandment, instead of restraining sin, or producing obedience, irritates the inbred depravity, and renders it more restless, more impetuous, more ungovernable†.—Those very things, which should have been for our welfare, (so malignant and raging is our corruption!) are converted into an occasion of falling.

for the sake of clearing up an obscure passage in the Psalms; which seems to have been mistaken by the authors of *both* our versions.—David, to set forth the barbarous assiduity of his persecutors, says, *They wander up and down: They pry into every corner; they search the city, and examine the country; לאכל* not for meat, (which in this connection is a sense quite foreign to the subject, and very jejune indeed), but to devour: to devour me the destined victim of their rage. *And if they are not satisfied, if they cannot compass their design by day, וַיִּשְׁכְּמוּ* they will grudge? No; but they will continue all night, in the prosecution of their purpose. Neither cold nor darkness can retard them; neither hardships nor dangers can deter them; but their attempts are as *indefatigable*, as their malice is *implacable*.
Psalm lix. 15.

* —Quodcumque infundis acescit. HOR.

† Rom. vii. 8.

Ther.

Ther. The will is under no necessity of misemploying her powers. She is free to act in this manner or in that; and, if a spendthrift, is not a slave.

Asp. In actions which relate to the *animal* economy, the will is unquestionably free. She can contract the forehead into a frown, or expand it with a smile.—In the *ordinary* affairs of life, she is under no control. We can undertake or decline a journey, carry on or discontinue an employ, just as we please.—In the *outward* acts of religion also, the will is her own mistress. We can read the word of GOD, or go to the place of divine worship, without any extraordinary aid from above.—But, in matters which are more intimately connected with our salvation, the case is widely different.

What says our famous old poet Spenser? Amidst all his rich fancy and bright imagery, he speaks as plainly upon this subject, as Theron's serious friend.

Ne let the man ascribe it to his skill,

That thorough grace has got the victory.

If any strength we have, it is to ill;

But all the good is GOD's, the pow'r and eke the will.

Ther. This wants confirmation; more authentic confirmation, than the fanciful flights of a poet.

Asp. Would you have a person delight himself in the LORD; take pleasure in devotion; and set his affections on things above?—All this is both his duty and his interest. But alas! his inclinations gravitate the quite contrary way. His will is in the condition of that distressed woman, who was bowed down with a spirit of infirmity, and could in no wise lift up herself*. Corruption, like a strong bias influences, or rather like a heavy mountain oppresses his mind. Neither can he shake off the propensity, or struggle away from the load; until grace, almighty grace, interposes for his release.—Where the SPIRIT of the LORD is, there, and there alone, is liberty†; that sacred and glorious liberty, which is not the common privilege of all men, but the high prerogative of the children of GOD.

Would you have a person apply to the great RE-

* Luke xiii. 11.

† 1 Cor. iii. 17.

DEEMER; apply with a real ardour of desire; as Bartimæus of old, or the Syrophœnician mother? Counting all things but dung, for the transcendent excellency of CHRIST?—To do this, is to possess true wisdom; and the only expedient to acquire true happiness. But the human will is like the withered arm; cannot stretch forth itself to the all-gracious SAVIOUR: cannot hunger and thirst after his everlasting righteousness and infinite merit: cannot do this, till the SAVIOUR himself speaks power into the *enfeebled*, the *perverted* faculty.—If you think otherwise; try the experiment. Persuade men to this necessary practice. Urge the most weighty arguments: devise the most pathetic expostulations: let zeal exert all her force, and rhetoric employ all her art. Without being a prophet, I dare venture to foretel the issue. Disappointments, repeated disappointments, will convince you—That our divine MASTER knew what he said, when he solemnly declared; *no man can come to me, except the FATHER, which hath sent me, draw him* *.—That our church has not taught us to play the hypocrite, when she teaches us to confess; “We be *tied and bound* with the chain “of our sins.”

Ther. Are we slaves then? Will Christianity send us to seek our brethren in the mines or in the gallies?

Asp. Christianity does not *send*, but *find* us there. There, or in a worse slavery †.—It is doubtless a most abject

* John vi. 44. It is not said, the FATHER *drives*, but *draws*; not by violent, irrational, compulsive means; but by clear conviction, sweet persuasion, and inducements suited to a reasonable being. *Those* are the cords of a beast, *these* of a man. So that we are not acted upon as clock-work, or influenced as mere machines, but *made willing* in the day of his power, Psal. cx. 3.—This point is stated, with great propriety, and equal clearness, in our *tenth article*: “The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon GOD. Wherefore, we have no power to do good works, pleasant and acceptable to GOD, without the grace of GOD by CHRIST preventing us, that we may have a good will, and working with us when we have that good will.”

† St. Paul says of Christians, and reckons himself in the number, that naturally they *served* (not *δικοινας*, but *δουλον*), were absolute

abject state, to wear the yoke, and truckle in chains. Yet such, I apprehend, is the state of our minds by nature. To prove this, we need not go down to the lowest ranks of life. *These, you might say with the prophet, are poor; these are foolish; they have not known the way of the LORD, nor the judgment of their GOD.—I will get me therefore to the great men**, and examine their disposition.

Have you not known persons of the greatest intrepidity, and firmest resolution, hurried away by their lusts, as “a rolling thing before the whirlwind †?” Perhaps, they were bold enough to face danger, and defy the sword, in the field of battle. Yet, were no more able to renounce the wanton allurements of beauty, or the soft solicitations of pleasure, than the *moth* can forbear fluttering about the flame, even though it singes her wings, and is scorching her to death.—Others, possessed of a refined imagination, disdain the gross indulgencies of sensuality; yet are slaves to their own *domineering* passions. They are blown into the most intemperate rage, and pushed on to the most extravagant actions, by every little ruffling accident. They see the *meannefs*, which such an ungovernable spirit argues: they feel the *misery*, which such internal tempests create: nay, they resolve to suppress the impetuosity of their temper. Yet, like a feather bore away by the torrent, they yield to the very first provocation, and are as furiously resentful as ever.—Will you call *these* persons free, because their task-masters

solute slaves to) *divers lusts and pleasures*, Tit. iii. 3. The whole verse is very remarkable, and nothing can be more apposite to Aspasio's purpose. It shews us, what *they* were by nature, who through grace became living images of the blessed GOD.

This mortifying doctrine is often acknowledged by our church. Thus begins one of her public supplications; “Almighty GOD, “who alone canst order the unruly wills and affections of sinful “man.” It seems, we cannot determine our own wills, nor regulate our own affections. What is this but bondage? What does this betoken? What does this imply?

——— *But lapsed pow'rs, enthral'd
By sin to soul exorbitant desires?*

MILTON, Book III.

* Jer. v. 4, 5.

† Isai. xvii. 13.

and their tyrants are lodged within * ? Because the fetters are forged, not for the meaner, but for the immortal part of their nature ?

Ther. Let us pass to the *affections*. These are to the soul, what wings are to the eagle, or sails to the ship. These always stand ready, to catch the gales of interest, and to spring at the signal of reason.

Asp. O ! that they did !—But, if the wings are clogged with mire ; if the sails are disproportioned to the ballast ; what advantage will accrue, either to the animal, or to the vessel ?—The one will, probably, be overset in the voyage ; the other must lie groveling on the ground.

Ther. *Desire* seems to be the first, which “ opens “ the mouth, or moves the wing, or peeps †.” *Desire* is active as a flame, and ever in pursuit of happiness.

Asp. What if your flame, instead of shooting upwards, should point its *inverted* spires to the earth ? Would not this be strange, and a sign of great disorder ?—GOD is the centre of perfection, and the source of felicity. All that is amiable in itself, is comprehended in GOD. All that is beneficial to us, proceeds from GOD. Do our desires uniformly *tend* to this super-excellent being ? Do our wishes *terminate* in the enjoyment of his ever-glorious majesty ? Alas ! we are naturally estranged from Him : we covet no communion with Him. We are wedded to trifles, and dote upon vanity. But *to GOD we say*—it is evidently the language of our conduct—*Depart from us ; we desire not the knowledge of thy ways ‡.*

If desire is the first-born among the affections, observe it in children. There it appears in its dawn, and has most of pure nature.—See, how those *flies*, exulting in the sunny gleam, vibrate, with all the rapidity of

* ——— *Intus & in jecore agro
Nascuntur domini.*

PERKS.

† Isa. x. 54.

‡ Job xxi. 14.

motion, their little wings †. So prompt and expedite ‡, are the desires of children, to any corrupting diversion.—See, how sluggishly that *snail*, crawling forth amidst the refreshing moisture, drags her slow length along. So dull ||, if not reluctant, are the dispositions of our children, to any improving exercise. Rewards will hardly win them to the latter; the rod can hardly deter them from the former.—And none, none but GOD, “by his *special* grace preventing them, can “put into their minds good desires §.”

Is our *love* under better regulation?—How easily are we captivated with a fair complexion and graceful form; especially, when set off with the decorations of dress. But how little affected with the beauty of internal character; with the ornaments of virtue, and the graces of Christianity? Can it be supposed, that the pulse of the soul beats regularly, where there is such a *passionate fondness* for fading embellishments, and such a *cold indifference* for the most substantial endowments?—How easily are we smitten with riches * and splendour! How our hearts dance under a sense of distinction, superiority, or preferment! Yet how backward to love that infinitely loving and lovely REDEEMER, who would die Himself, rather than we should become a prey to death! Tinder we are, perfect tinder to the sparks of irrational and dissolute affection. Harder than adamant, colder than ice, to this heavenly flame.

Ther. If our love is blind, our *fear* has not lost her eyes. Fear is quick of apprehension: and, instead of

† The wings of a fly are supposed to have the *quickest* motion of any material substance which lives. And if they make, as naturalists imagine, some hundreds of vibrations in a second of time, I think, there can be no competition in the case.

‡ This is what the Greeks call *rapidotesia*. Which, with a propriety not to be equalled by any translation, expresses both the *promptitude* of the agent, and the *iniquity* of the action. Acts xiii. 10.

|| *Nedeei yefovale.* Heb. v. 11.

§ Collect for Easter-day.

* On this account, because we are naturally lovers of riches, of pleasure, and of the world, more than of GOD our SAVIOUR, the scripture arraigns us as *adulterers and adulteresses*. James iv. 4.

being

being stupidly insensible, is ready to "rise up at the voice of a bird†."

Asp. The passion of fear is sufficiently active, but deplorably *misapplied*.—We fear the reproach of men: but are we alarmed at the view of that *everlasting shame*, which the LORD, the righteous Judge, shall pour upon the ungodly? We shudder at the drawn dagger, and stand appalled at the headlong precipice: but how often have we defied the sword of almighty vengeance, and sported upon the brink of irretrievable perdition?

Sin is the most pernicious of all evils. Sin violates the divine command, and provokes the divine MAJESTY. Sin offers despite to the blessed SPIRIT, and tramples upon the blood of JESUS. For sin, the transgressor is banished from the blissful presence of GOD, and doomed to dwell with inextinguishable burnings. Do we dread this *grand destroyer* of our happiness? Dread it more than any calamities, more than all plagues?—Take one of those fine may-dukes, which glow with such an inviting scarlet, on yonder espalier. Offer it to the *blackbird*, that serenades us from the neighbouring elm. The creature, though fond of the dainty, will fly from your hand, as hastily as from a levelled fowling-piece. He suspects a design upon his liberty; and therefore will endure any extremity, will even starve to death, rather than taste the *most tempting* delicacy in such hazardous circumstances.—Are we equally fearful of an infinitely greater danger? Do we fly, with equal solicitude*, from the delusive but destructive wiles of sin? Alas! do not we too often *swallow* the bait, even when we plainly discover the fatal hook? Do we not *snatch* the forbidden fruit, though conscience remonstrates; though GOD prohibits; though death eternal threatens?

Ther. Conscience then, according to your own ac-

† Ecclef. xii. 4.

* The *instigating* admonition, transmitted to Brentius by an anonymous letter, when the papists had formed a plot against his life, should be the rule of our conduct on such an occasion; *Fuge! fuge! cito—citius—citissime.*

count, has escaped the general shipwreck. Conscience is GOD's vicegerent in the soul, and executes her office faithfully. Even the Gentiles *shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another* *.

Asp. If there be any remains of the divine image, perhaps, they are to be found in the conscience. But even this is not exempt from the common ruin.—Consider its *light*. It is like a dim taper, feebly glimmering; and just serving to make the darkness visible. Or, if it discovers, it discovers only an obscure something, we know not what. Which, instead of informing, tantalizes us; and, instead of guiding, bewilders us. As false and delusory lights on the shore, put a cheat upon the mariner; and, instead of directing him to safety, mislead him into danger †.—Consider its *operations*. It is either dumb or dead, or both. *Dumb*; or else how vehemently would it upbraid us, for our shocking ingratitude to our supreme omnipotent BENEFACTOR? How loudly would it inveigh against our stupid neglect of spiritual interests, and eternal ages? *Dead*; otherwise how keenly would it smart, when gashed with wounds—*numerous*, as our repeated violations of the divine law—*deep*, as the horrid aggravations of our various iniquities.

Ther. Do you call this an answer to my objection, Aspasio? If it be an answer, it resembles, in point of satisfactory evidence, the light which you ascribe unto the conscience.

* Rom. ii. 15. Methinks, I would not translate the word *μεταξὺ* the *mean while*, but *alternately* or *interchangeably* accusing or excusing; sometimes one, sometimes the other; in conformity to the different circumstances of their temper and behaviour.

† This seems to have been the case with the *heathen* world.—Conscience arraigned, and found them guilty. This put them upon practising their *abominable*, sometimes their *inhuman* idolatries.—Nay, this induced them to invent and propagate the most impious misrepresentations of the DEITY. That they might *sheath* the sting of conscience, and find some *salvo* for their own iniquities, they made even the objects of their worship, the *patrons* and the *precedents* of their favourite vices.

Asp. The Gentiles, we own, shew the *work*, but not the *love* of the law, written on their hearts. Some leading notices of right and wrong they have: some speculative strictures of good and evil. But without a *real abhorrence* of the one, or a *cordial delight* in the other. Which, far from ennobling their nature, far from vindicating their practice, argues the exceeding depravity of the former, and renders the latter absolutely without excuse.

No; you say, conscience *excuses* the heathens. Rather, their conscience *bears witness* to the equity of the law; while their thoughts *make some weak apology* §, for the tenour of their conduct. This is far from acquitting, far from justifying them.—Besides, these weak attempts to excuse, are always founded on *ignorance*. Did they know themselves, their duty, or their GOD, conscience would, without the least hesitation, bring in her verdict, *guilty*.—The apostle assures us, that, till faith, which is a divine principle, takes place in our breasts, *both the mind and conscience are defiled* *. Here, and elsewhere, plainly intimating; that the conscience is evil, and ever will be evil, till it is *sprinkled with the blood of CHRIST* †.

It *accuses* some, and it ought to accuse, yea, to condemn all ‡. But even here it evidences itself to be corrupt. For, its accusations are sometimes *erroneous* ||, and

§ The word is *απολογισμῶν*, signifying the *attempt* of an accused person to vindicate himself; not *παραρρησις*, the *deposition* of a witness, attesting his innocence; much less *δικαιωσις*, the *sentence* of a judge, pronouncing him upright.

* Tit. i. 15.

† Heb. x. 22.

‡ The apostle, I think, intimates as much, in the very peculiar turn of his expression, *η και απολογισμῶν*, *accusing or even apologizing*. As though the latter was a *strange act*; quite unexpected, and utterly unreasonable, in creatures altogether become abominable.

|| *Erroneous*.—What else was that grand article: in the accusations of conscience, mentioned, with such particular distinction, by Virgil;

———— Phlegyasque miserrimus omnes
Admonet, & magna testatur voce per umbras.
Discite justitiam moniti, & non temnere divos.

and no better than false witness; sometimes *partial* †, and suborned by appetite; and very, very often *ineffectual*.—Nay, when they do take effect, they produce no fruit that is truly good. They work not a genuine humiliation, or an unfeigned repentance; but either a slavish dread of GOD, as a severe judge; or hatred of him, as an inexorable enemy.

Ther. Hatred of GOD—Astonishing impiety! Is it possible for the human heart to admit such enormous, almost incredible wickedness?

Asp. You may well be astonished, Theron; and GOD may justly demand; *What iniquity have my people found in me, that they are gone far from me* *? “I created them out of nothing, and endowed them with an immortal soul. As a father, I have provided for them. As a nurse, I have cherished them.—I have given them the earth, and the fulness thereof, for their present accommodation. I have prepared heaven, and its unspeakable happiness, for their future enjoyment. All my creatures do them service, and even my angels minister unto their good.—Do they desire greater demonstrations of my love? I have given, what was dearer to me than all angels, than all worlds: I have given my SON from my bosom, to die in their stead.—Would they have farther evidences of my distinguished regard? Behold! I touch the mountains, and they smoke:

For men to *despise* such dunghil, worse than dunghil deities, had been their *virtue* if done, and was their *duty* to do.—What else was that voice of conscience, mentioned by our LORD, John xvi. 2. or that, confessed by the apostle, Acts xxvi. 9.

† *Partial*—Otherwise, how could the most celebrated among the ancient heroes applaud and practise, that execrable crime, *self-murder*?—How could their first-rate historians extol, and almost consecrate, that diabolical principle of action, *pride*?—How could their ablest teachers of morality, not only tolerate, but establish the error, by neglecting to find so much as a name for that amiable virtue, *humility*? Or, which is still worse, by using the word to signify a *disingenuous sordid practice*, and an *abject dastardly spirit*. *Quæ omnia, partim infamia, partim humilia, atque ab honestate remota.* Corn. Nep. in Præf. *Ὅπως αὖ ταπεινότητες καὶ ἐνκατελεσμένοι εἰν.* Xenoph. De Inst. Cyr. lib. vii.

* Jer. ii. 5.

“ I look upon the earth, and it trembles : I cast even
 “ the princes of heaven, when they break my law, in-
 “ to chains of darkness. But to disobedient and re-
 “ bellious men, I condescend to act as a supplicant.
 “ Though highly injured, and horribly affronted, I
 “ beseech them—again and again I beseech them—say-
 “ ing, BE YE RECONCILED TO GOD.”

To hate * *such* a GOD, is indeed the most detest-
 able impiety, almost incredible wickedness. Yet man,
 foolish man, practises this impiety, whenever, for
 the sake of a vile lust, an ignoble pleasure, or an un-
 ruly passion, he transgresses the command of his CRE-
 ATOR.

Shall I exemplify the doctrine, in another of the af-
 fections ?

Ther. In truth, Aspasio, I begin to be sick of the
 subject. If human nature is so ulcerated, the less you
 touch it the better.—However, let us not quite omit
 the *irascible* appetite.

Asp. Of this we have already taken a side-view ; if
 you chuse to see it in fuller proportion, make your ob-
 servation on Fervidus.—Fervidus comes home in a
 rage. See his fierce indignant eye ! Mark his wild ir-
 regular gait ! Now, his cheek kindles into flame ; in a
 moment, it is pale as the corpse. His lips quiver, and
 words are half choaked in their utterance. Yet, though
 he can hardly speak, he vows revenge, and utters im-
 precations.—What, I beseech you, is the cause of all
 this wondrous ferment ? Why truly, a neighbour has
 dropt some reflecting hint, or a servant has blundered in
 some trifling message. Such usage, Fervidus says, is
 intolerable ; and such negligence unpardonable.—This
 same Fervidus has offered numberless affronts to his
 MAKER ; he has most scandalously neglected the will
 of his Almighty LORD ; yet feels no indignation
 against *himself*.—He is all fury, when his own credit

* Hatred of GOD is so *shocking* an expression, that one would al-
 most wish, never to hear or read it. But it occurs in our unerring
 book ; is too often exemplified in common life ; and is engraven by
 corrupt nature on every human heart. See Rom. i. 30. Exod.
 xx. 5. John xv. 25. Rom. viii. 7.

is touched : but when the interest of CHRIST is wounded, he can sit unconcerned, or pass it off with a laugh.—Anger, I acknowledge, is sometimes becoming and useful. But is *this* its right temperature? *This* its proper application?

Ther. This is the practice only of some few turbulent and boisterous spirits. To saddle *their* qualities upon every person, is a procedure just as equitable, as the madman's * calculation was reasonable, who took an account of every ship, which entered the harbour, and set it down for his own.

Asp. The latter part of my charge, I fear, is applicable to more than a few.—However, let us consider the most calm and sedate minds. How are they affected under injuries? Do they never aggravate failings into crimes? Do they find it easy to abstain from every emotion of ill-will? Easy to love their enemies, and do good to those who hate them? These godlike tempers, if our nature was not degenerated, would be the *spontaneous* produce of the soul. But now, alas! they are not raised, without much difficulty; seldom come to any considerable degree of eminence; never arrive at a state of true perfection. An undoubted proof, that they are *exotics*, not *natives* of the soil.

Now we are speaking of plants, cast your eye upon the kitchen-garden. Many of those herbs will perfume the *hard* hand, which crushes them, and embalm the *rude* foot, which tramples on them. Such was the benign conduct of our LORD. He always overcame evil with good. When his disciples disregarded him in his bitter agony, he made the *kindest* excuse for their ungrateful stupidity †. When his enemies, with unparalleled barbarity, spilt his very blood, he *pleaded* their ignorance, as an extenuation of their guilt ‡.—Is the same spirit in us, which was also in our divine MASTER? Then are our passions rightly poised, and duly tempered. But, if resentment kindles, and animosity rankles in our hearts, this is an infallible sign, that

* Thrasylus, an Athenian.

† Matt. xxvi. 41.

‡ Luke xxiii. 34.

we swerve from our SAVIOUR's pattern, consequently are fallen from our primitive rectitude.

Ther. What say you of the *fancy*? This sure, if no other faculty, retains the primitive rectitude. What pictures does she form, and what excursions does she make? She can dive to the bottom of the ocean; can soar to the height of the stars, and walk upon the boundaries of creation.

Asp. That the fancy is lively and excursive, I readily grant. It can out-travel the post, or out-fly the eagle. But, if it travel only to pick *shells*, or fly abroad to bring home *mischief*; then, I apprehend, though you should admire the faculty, you will hardly be in raptures with its agency.—This is the real truth. Our fancy, till divine grace regulate and exalt its operations, is generally employed in picking painted shells, or culling venomous herbs; *weaving* (as the prophet very elegantly, and no less exactly describes the case) *the spider's web, or hatching cockatrice-eggs* *; busied in the most absurd impertinencies, or acting in speculation the vilest iniquities. That, which should be *a garden inclosed, a fountain sealed* †, for the PRINCE of peace, is the thoroughfare of vanity.—And even when we are renewed from above, O! how necessary is it to keep an incessant watch, and exercise a strict discipline, over this volatile, variable, treacherous *vagrant*!

The *memory*, as well as the fancy, is impaired, or, if not impaired, is debauched. Why else does it so firmly *retain* the impressions of an injury, but so easily *let slip* the remembrance of a benefit? Any idle fopperies, which sooth our vanity, and increase our corruption, cleave to the thoughts, as the vexatious burr to our clothes; while the noble truths of the gospel, and the rich mercies of a gracious GOD, slide away from the mind, (as water from the feathers of a swan), and leave no lasting trace behind them. This double perverseness is very emphatically, and too truly represented by Jeremiah; *Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me, days without number* ‡.—If we hear a loose hint, or read an

* *Isai. lix. 5.*

† *Cant. iv. 12.*

‡ *Jer. ii. 32.*

immodest expression, they are almost sure to fasten themselves on our memory. If shaken off, they follow us with a troublesome importunity. If excluded, as unwelcome visitants, they force themselves, again and again, upon our imagination. They dog us to the closet; they haunt our most retired hours, and too often disturb our very devotions.—Tell me now, can that faculty be upright and uncorrupted, which is a *perforated sieve*, to transmit the beneficial, but a *thirsty sponge*, to imbibe the pernicious*.

Ther. Well, my friend, whatever guilt I or others have contracted, *flattery*, I dare be positive, is none of yours. Human nature has received no heightening or adulatory touches from your pencil. You have portrayed her *foolish* and *beastly*, and every thing bad but *devilish*.

Asp. And this, even this abomination, I must not secrete, I dare not except.—*Envy* is a devilish disposition. It subsists no where but in damned spirits, and fallen souls. Yet, infernal as it is, it has been found in persons of the most exalted character. The magnanimous Joshua felt its cankerous tooth†. The disciples of the blessed JESUS were soured with its malignant leaven‡. An apostle declares, that *the spirit which dwelleth in us lusteth to envy* ||; is impetuously prone to that detestable temper.

Lying is confessedly a diabolical practice. Yet, how unaccountably forward are our children to utter falsehood? As soon as they are born, they go astray; and, as soon as they speak, they speak lies.—I said *unaccountably*. But I recal the expression. The cause is evident. They have lost the image of the GOD of truth; and

* This remark suggests a solid confutation of that specious argument, frequently used in behalf of some *fashionable* but *dissolute* diversions. "They are interspersed," say their admirers, "with sentiments of virtue, and maxims of morality."—Should we admit the truth of this plea, yet the depraved disposition of mankind is pretty sure to drop the morality, and carry away the ribaldry.

————— *Dociles imitandis*

Turpibus ac pravis omnes sumus.

† Numb. xi. 29.

‡ Matt. xx. 24.

|| James iv. 5.

are become like that apostate spirit, who *is a liar, and the father of it* *.

What think you of *malice*, of *hate*, and *revenge*? Are they not each a species of murder, and the seed of the old serpent? Unless, therefore, we are entirely free from all these hellish emotions, we must, *we must* acknowledge, that the prince of this world † has his party within us. May the almighty hand of our GOD extirpate and subdue it day by day!

You tell me, I am *no flatterer*.—Should a person, who professes himself the friend of his fellow-creatures, soothe them into a *false* peace? Should he bolster them up in a *groundless* conceit of their excellency, when they really are no better than “an unclean thing?”—Shall the surgeon assure his patient, “All is well,” even when the mortification has taken place, and the gangrene is spreading? This were to refine the first out of all benevolence, and to flatter the last into his grave.

A disputant, of less complaisance than my Theron, would probably ask with a contemptuous sneer, “Have you then been drawing your own picture?”—To whom I would reply with confusion and sorrow, “I have;” alledging this only, to moderate *my confusion*, that I am daily seeking, by prayer and watchfulness, more and more *to put off this old man, which is corrupt according to the deceitful lusts* ‡; and, to alleviate *my sorrow*, I am endeavouring continually to remember, that, however unworthy I am, however vile I may have been, my adored REDEEMER’s righteousness is perfect; and in *this* righteousness every believer is to make his boast.

Ther. So then man is blind in his understanding; perverse in his will; disorderly in his affections; influenced by dispositions, which are partly brutal, and partly diabolical.—I have often heard you extol, in terms of high admiration, the virtue of *humility*. You have lavished all the riches of eloquence, when haranguing on poverty of spirit. If *such* be the condition of mankind, they have infinite cause to be poor in spirit. They

* John viii. 44.

† John xiv. 30.

‡ Eph. iv. 22.

must, therefore, have *one* excellency left; and, according to your own account, a very distinguishing one.

Asp. Scarce any thing displays, in a more glaring light, the extreme depravity of man, than his strong propensity to *pride*, notwithstanding so much vileness, and so many deformities.—Should the noisome leper admire the *beauty* of his complexion, or the impotent paralytic glory in the *strength* of his sinews; would they not be mistaken, even to a degree of sottishness and frenzy? Yet, for man, fallen man, who has lost his original righteousness, which was the true ornament of his nature; who is become subject to base and sordid lusts, or, as the apostle speaks, *is earthly and sensual*—for him to be proud, is still more absurdly wicked. And since this is the case, I cannot acquit him from the last and heaviest article of the sacred writer's charge; I have a fresh and more convincing proof, that we do him no wrong, when we call his nature, his disposition, his *wisdom*—*devilish* †.

Ther. Why do you reckon pride an universally prevailing corruption? I see no ground for such a dishonourable suspicion. I hope, I *myself* am an instance of the contrary. To-unguarded fallies of passion, to several other faults, I confess myself subject; but cannot think, that I am proud.

Asp. Ah! Theron, if you was not proud, you would not be passionate. Unreasonable anger always proceeds from an over-weening opinion of our own worth.—One who, besides his acquired knowledge of human nature, had the supernatural gift of discerning spirits, is observed to join *humility* and *meekness* *; intimating, that they are amiable twins; and, where the former exists, the latter cannot be absent.—Always consistent with himself, he links together the opposite vices, *heady and high-minded* †; not obscurely hinting, that those who are easily provoked, are certainly proud.—Shall I add, without offence? If we fancy our minds to be

† James iii. 15.

* Eph. iv. 2. The same connection is made by our LORD, *Learn of ME, for I am meek and lowly.*

† 2 Tim. iii. 4. In the same strain speaks Isaiah, *His pride and his wrath.* Chap. xvi. 6.

clear from the weeds of vanity, and our thoughts free from the workings of self-admiration; it is a most pregnant symptom, that we are *over-run* with the first; are *abandoned* to the last; and *blinded* by both.

Pride was the first sin, that found entrance into our nature; and it is perhaps the last that will be expelled.—What are all our afflictions, but a remedy provided for this inveterate disease? Intended to *hide pride from man* §. What is the institution of the gospel, but a battery erected against this strong-hold of Satan? Ordained to *cast down every high imagination* *.—Though that remedy is often applied, though this battery is continually playing, yet the peccant humour is not entirely purged off, nor the elatement of spirit totally subdued, till *mortality is swallowed up of life*.

Pride is the sin which most easily besets us. *Who can say, I have made my heart clean* † from this iniquity? It defiles our duties, and intermingles itself with our very virtues. It starts up, I know not how, in our most solemn hours, and our most sacred employs.—The good Hezekiah, whose prayers were more powerful than all the forces of Sennacherib, was not proof against the wiles of this subtle forceress ‡. Even the holy apostle, who had been caught up into the third heavens, was in danger of being *puffed up* with pride; in such great danger, that it was necessary to put a lancet into the gathering tumour, or, as he himself expresses it, to fix *a thorn in his flesh* ||, and permit the *messenger of Satan* to buffet him.

How

§ Job. xxxiii. 17.

† Prov. xx. 9.

|| 2 Cor. xii. 7. This thorn has given as much perplexity to the commentators, as it gave pain to the apostle. Some have found paralytic symptoms in the passage, with ridiculous distortions of the countenance. Some have felt a violent head-ach, or a grievous nephritic disease. Others have been pestered with, or rather dreamt of, I know not what importunate lusts.

To me the sense is perfectly clear, and seems fully explained by the apostle himself.—The thorn was *in the flesh*; a tribulation that affected, not his spiritual, but his bodily state.—It was inflicted by *a messenger of Satan*; by persecuting zealots, who were the emissaries and agents of hell; whom Satan instigated to harass and torment this eminent minister of CHRIST.—In what it consisted, the

* 2 Cor. x. 4, 5.

‡ 2 Chron. xxxii. 25.

How pathetically is this corruption lamented, and how truly described, by "a sweet singer of our Israel!"

*But pride, that busy sin,
Spoils all that I perform.
Curs'd pride! that creeps securely in,
And swells a haughty worm.*

*Thy glories I abate,
Or praise thee with design;
Part of thy favours I forget,
Or think the merit mine.*

*The very songs I frame,
Are faithless to thy cause,
And steal the honours of thy name,
To build their own applause*.*

Ther. Now, I presume, you have given the last touches to your distorted pourtrait.

Asp. There are other disagreeable and shocking features: but those I shall cast into shades, or hide under a veil. One particular you must allow me to add; which, like a fullen air in the countenance, throws aggravated horror over the whole. I mean, an inclina-

tion tenth verse declares; in reproaches, necessities, persecutions, distresses. These were the infirmities, these the calamities, which at the first onset startled and shocked the unexperienced soldier: from which he thrice, or repeatedly, prayed to be delivered; but with which the wisdom of GOD saw it proper to have him almost continually exercised. These are what he means by (*καταφύλη*) the ignominious and painful buffetings. In short, these both pointed the thorn, and planted it in his flesh.

The illative particles *καὶ*, *οὖν*, and the comparative adverb *μᾶλλον*, I think, not only countenance, but require this interpretation. *q. d.* "Therefore, since the divine grace will be sufficient for me; enable me to improve from, and triumph over, the sharpest trials; since, in accomplishing this, the strength and power of CHRIST will be illustriously displayed; I will henceforward rather welcome than dread, rather acquiesce in than deprecate, the afflictive circumstances.—Since this thorn is made to bear fruit so advantageous to myself, and so honourable to my SAVIOUR, it shall no longer be the subject of my complaint, but of my complacency, (*ευδοκῶ*), and the cause, not of my regret, but of my glorying, (*κυχνησόμεαι*)."

* WATT'S *Hor. Lyr.*

tion

tion to be *fond of our slavery*.—Do you remember the story of Demaratus, the Lacedemonian prince?

Ther. Being deposed by his countrymen, and banished from Sparta, he was constrained to seek protection in the Persian court. For a while he might seem reconciled to his vassalage, and suppress the Spartan in his breast. But, when he beheld Leonidas and his gallant troops preparing to defend the pass of Thermopylæ, he could disguise himself no longer. The tears trickled down his cheeks. He bitterly lamented his dishonourable situation. He extolled the Grecians to Xerxes's face, and longed to join those brave patrons of liberty; but was detained, still detained, by his hard circumstances, among the vile stipendiaries of tyranny†.

Asp. Yes; in this instance, and in others, *the captive exile hasteth to be loosed*‡. But we alas! we prefer bondage to freedom, and are loth to leave our prison.—Of this, our backwardness to *self-examination**, is both a consequence and a proof.—Self-examination, under the agency of the blessed SPIRIT, would open a window in our dungeon; would shew us our wretched condition, and teach us to sigh for deliverance.—Why have we such a dislike of *reproof*? Because we hug our chains, and chuse darkness rather than light. Reproof is more grating than the harshest discord; though it tends to dissolve the enchantment, and rescue us from the tyranny of sin; while *flattery*, which abets the delusion, and strengthens the spell, is music to our ears.—Is not our *reason*, which should arraign and condemn every irregularity, forward to invent excuses, and to spare the favourite folly? Reason, which should unsheath the *dagger*, superinduces the *mask*; and, instead of striking at the heart of our vices, screens them under the cover of some plausible names. A wicked habit is called a human infirmity; insinuating diversions pass for innocent amusements; a revengeful disposition is termed spirit, gallantry, and honour. Thus our reason (if,

† The generous spirit, but calamitous fate, of this royal exile, are finely described in Mr. GLOVER's *Leonidas*, Book III.

‡ Isai. li. 14.

• ——— *Nemo in sese descendere, nemo Cogitat.*

PERS.

when so egregiously perverted, it deserves the name) is ingenious to obstruct our recovery, and *rivets* on the shackles which our passions have formed †.

This the eternal WISDOM foresaw, and therefore uttered that tender expostulation, *How long, ye simple ones will ye love simplicity, and scorers delight in their scorning, and fools hate knowledge?* Even the inestimably precious knowledge of an all-atoning and completely-justifying SAVIOUR, who preaches, who has purchased, and who works deliverance—preaches in his word, has purchased by his blood, and works by his SPIRIT, deliverance for the captives—the wretched captives of ignorance, sin, and death *.

This I take to be the most *flagrant* and *deplorable* effect of human depravity—our aversion to the doctrine, the privileges, the grace of the gospel. Beware, my dear friend, lest you prove my point by—shall I speak it? would you suspect it?—your own practice. Zealous as I am for my tenets, I should be sorry, extremely sorry, to have *such* a demonstration of their truth.

Ther. You are highly obliging, Aspasio, to single me out for your evidence. Yet why should the honour be appropriated to myself? It belongs, upon the foot of the preceding calculation, not to your friend only, but to the whole species.—If you was aiming at none but the licentious and abandoned, you would have none to oppose you, but persons of that character. Your arrows of satire, would then be rightly levelled, and might be serviceable to mankind. Whereas, to put *all* in the black list; to mark *all* with the villain's brand; this can never be Christian charity; this is unsufferable censoriousness.

Asp. Let me beseech you, Theron, not to misapprehend my design, I speak not as a malevolent satirist, but would imitate the faithful physician. I am opening the sore, that it may admit the healing balm: and

† Perhaps this is what our LORD means, when, developing the human heart, and discovering its latent enormities, he closes the dark account with *αφροσύνη, foolishness*; implying that *stupidity*, which has no sense of its misery; that *perversefulness*, which has no desire of a recovery: both which render all the other evils far more inveterate. Mark vii. 21.

* Luke iv. 18.

should I perform the operation with an *envenomed* instrument? My soul abhors the thought.—I must entreat you likewise to remember the distinction, between a state of nature and a state of grace. We are all naturally evil. *The world*, says the apostle—lest we should imagine, that the charge is advanced only against some abandoned wretches, he enlarges the indictment; he renders it universal—*the whole world*, not barely slips by inadvertence into a single sin, or falls through infirmity into frequent miscarriages, but *lieth in wickedness* *. As the ax-head, mentioned by the sacred historian, lay all torpid and sluggish at the bottom of Jordan †. In this miserable condition we should remain; yes, ever remain, did not a *supernatural* power *work in us both to will and to do*; somewhat like that power which caused the ponderous iron to rise in the water, and swim on the surface.

It is this supernatural power, which makes some to differ, both from their original selves, and from the generality of their neighbours.—Are they refined in their temper, and reformed in their life? I grant it. But then it is not any ability of their own, it is the influence of the sanctifying SPIRIT, which purges away their dross; yet not without leaving *some alloy*.

Ther. Here, Aspasio, you certainly strain the bow, till it breaks. Since scripture itself celebrates some persons, as absolutely perfect.—What says Moses, the inspired historian? *Noah was perfect in his generation* ‡.—What says the GOD of Moses, who can neither deceive, nor be deceived? *Job was a perfect man and an upright* §.—Consequently, *their* nature must be entirely cleansed from this hereditary defilement; and *their* character confutes your derogatory representations of mankind.

* 1 John v. 19. *Kelais, lieth*, as a babe in its swaddling-clothes, without any inclination to rise; *κελευσεν εν φασιν*, Luke ii. 12.—as a corpse on the field of battle, without any ability to rise; ο δ' επεχθονι κειτο ταιωδους. Iliad Y. εν γαιωφωτι.

† 2 Kings vi. 6.

‡ Gen. vi. 9.

§ Job i. 1.

Asp. Those eminent saints were perfect. That is, they were *sanctified throughout*. Sanctified in all their faculties. No one grace of religion was lacking. As in the new-born infant, there is a human creature complete: no constituent part of the vital frame is wanting: though each is tender; all are very feeble; and none arrived at the full size.

They were *upright*. This word seems to be explanatory of the preceding; and signifies an unfeigned desire, joined with a hearty endeavour, to obey the whole will of GOD: excluding, not all defect, but all *prevailing* hypocrisy, and *wilful* remissness.—The interpretation, thus limited, is of a piece with their conduct. If stretched to a higher pitch, it is evidently inconsistent with the narrative of their lives.

Pray, what was your motive, for decorating the sylvan retirement (which sheltered us yesterday) with the statue of Elijah?

Ther. Because I thought, his solitary life, and gloomy temper, suited that sequestered bower. Because the memorable adventure, there represented, is, with me, a favourite portion of sacred history.

Are we pleased with spirited and delicate *raillery*? Nothing exceeds his pungent sarcasm, on the stupid and despicable dupes of idolatry. Every sentence is keen as a razor, and pointed as a dagger; yet wears the appearance of the most courtly complaisance. We may truly say, in the beautiful language of the psalmist, *His words are smoother than oil, and yet be they very swords* *.

Are we delighted with instances of *magnanimity*? A single prophet, unsupported by any human aid, maintains the cause of truth, against the king, his grandees, and hundreds of the apostate priests. He ventures to stake all his credit, to risk his very life, and (what was dearer to him than personal credit, or bodily life) the honour of the true GOD, and interests of

* 1 Kings xviii. 27. And it came to pass at noon, that Elijah mocked them, and said; *Cry aloud; for he is a god. Either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.*

his holy religion—to risk all on the *immediate* interposition of a most surprising miracle.

Do we admire the triumphs of *faith*? His faith was, in a manner, omnipotent. He prays, and *torrents of fire* descend from the sky, to devour his adversaries †.—He prays again, and the sluices of heaven are *shut*; there is neither dew nor shower for several years ‡.—A third time he prays, and the windows from on high are *opened*; abundance of rain waters the earth *.—On another occasion, he presents his supplications, and GOD makes his feet like hart's feet; in-somuch, that an aged prophet *outruns* the royal chariot §.

Asp. I commend your taste, Theron; and am particularly pleased with the reasons of your choice.—But do not you remember, that even the wonder-working Tishbite failed in his resignation, and failed in his faith? Eminent as he was for mortification, he gave way to *unreasonable* discontent; and, though a champion for the living GOD, he yielded to *unbelieving fear* ||.—*The man Moses was very meek, above all the men which were upon the face of the earth ***: Yet he, even he was provoked in his spirit, and spake unadvisedly with his lips ††.—Was not Peter the hero among our LORD's followers? Yet he trembles, more than trembles, at the shaking of a leaf; he denies his divine MASTER, scared by the voice of a woman.

—Look where-ever we will, we find proofs of human depravity; reigning *uncontrolled* in some, making frequent *insurrection* in all. It is written on our own

† 1 Kings i. 10.

‡ 1 Kings xvii. 1.

* James v. 17, 18.

§ 1 Kings xviii. 46.

|| Elias, or rather Elijah, *was a man subject to like passions as we are*. James v. 17. Upon which passage, an eminent commentator makes the following remark; “This probably is said, with respect to his *fear and discontent*, manifested 1 Kings xix. 3, 4.”—*Quotations* must, I think, imply a state, liable to the *irregular* workings of passion; not free from the *sinful* infirmities of nature: Otherwise, it is an instance foreign to the purpose; does by no means answer the end designed; which is to encourage the heart, and strengthen the faith, even of *frail, corrupt, offending* creatures. See *per.* 16.

** Numb. xii. 3.

†† Psal. cvi. 33.

hearts, by the pen of experience ; the finger of observation points it out, in the practice of others.—Even in the practice of *those*, who have been saints of the first rank, and of the highest endowments. Yet they were defective.—Defective too, in *that very* quality, which was their distinguishing gift ; in which they particularly excelled.

Ther. While we are talking, the day has insensibly stole itself away, and left us surrounded with *twilight*. Which is a sort of lustre intermingled with darkness ; no part wholly lucid ; no part wholly obscure.—An emblem, according to your representation, of the renewed soul, and its imperfect holiness.

Asp. A very just one.—Even where the gospel shines, still there is an *intercurrent* gloom of corruption. Ignorance mixes itself with our knowledge. Unbelief cleaves to our faith. Nor is our purity free from all contamination.—The prophet Zechariah, foretelling the establishment of the gospel kingdom, and describing the state of its spiritual subjects, says ; *It shall come to pass in that day, that the light shall not be clear, nor dark* *. This, as to its *literal* sense, we now see exemplified in the circumambient atmosphere. With regard to its *spiritual* meaning, every true believer feels it accomplished in his own breast.

Ther. While you are so vehement, in decrying all

* Zech. xiv. 6, 7. This passage seems to be one of the *δυσωρίαι*, Things difficult to be understood. Therefore, I may be pardoned for an attempt to clear up the meaning ; and not severely censured, even though I should miscarry in the attempt. *It shall come to pass in that day, there shall not be light, full, unintermitted, and strong ; but now effulgence* (ἡνίκά preciousness, see Job xxxi. 26.) and clearness of vision, *anon obscurity* (ἡνίκά coagulation, density) and dimness of vision. *Yet it shall be one, real, determinate day ; whose duration, whose properties, and all whose circumstances, are known to the LORD.* Thus much He hath graciously revealed by his prophet, that, during the first periods of this wonderful dispensation, *it shall not be entire day, nor entire night ; but a mixture or interchange of both.* Sometimes grace triumphant, sometimes sin rebelling, in the hearts of believers. Sometimes calamity darkening, sometimes prosperity brightening, the state of the church. However, at *even-tide*, when such an appearance is least expected, it shall be unmixed, prevailing, perfect *light*. Then the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days. Then shall Satan be trodden under foot, and the LORD's people shall be all righteous.

human

human attainments, consider, Aspasio, whether you do not *check* and *dispirit* us, in the pursuit of exalted virtue.

Asp. I suppose, you never expected to be such an adept in geometry as Archimedes, nor so profound an astronomer as Newton; yet this did not check your application to the study of mathematics, or the contemplation of the heavens.—Your brother the merchant, I presume, has no prospect of amassing the wealth of a Cræsus, or the immense treasures of a Kouli-Khan *; yet this does not dispirit him in prosecuting the business, which brings him both opulence and honour.

However, Theron, so long as you deny the imputation of CHRIST's righteousness, I must acknowledge you act a consistent part in being zealous for the perfection of personal obedience. You ought either to *acquire* the one, or to *accept* the other. Therefore, I shall produce no more arguments for your discouragement; but shall comprize the whole of my answer in the motto to an Irish nobleman's arms, TRY. Or, if this be too concise, I will subjoin, with a very little alteration, the words of a Jewish king; "When you have attained what you pursue, *bring me word again, that I may go, and attain it also* †."

Ther. According to your account, the most advanced and established Christians, are but like a company of *invalids*. Does not this extremely derogate from the honour of our LORD, considered as the *physician* of souls? It seems to make a mere nothing of sanctification; and would swallow up CHRIST the king, in CHRIST the priest.

Asp. Invalids they are ‡; and such will continue, till they

* The treasures, which this Persian ravager, this avaritious barbarian amassed, in his invasion of the Mogul's dominions, amounted to more than *eighty-seven millions* of money.

† Matt. ii. 8.

‡ Do not the *best* of men lament their ignorance of the divine perfections, their slowness of heart to believe the divine promises, and the languor of their gratitude for ineffimable, for innumerable gifts of the divine goodness?—Do they not frequently feel deadness in

they are dismissed from this great infirmary, and admitted into that holy, happy, blessed world; where *the inhabitant shall no more say, I am either in soul or in body sick* *.

If the cure was *never* to be completed, this doubtless would be dishonourable to our Almighty PHYSICIAN: but the spiritual recovery, begun on earth, and advancing through time, will be perfected in heaven, and prolonged to eternity.—Does this make a mere nothing of sanctification? No, but it makes room for a continual *progress*, and affords cause for continual *humiliation*. It reserves a most exalted prerogative, for the heavenly state and beatific vision; and perpetually reminds us of a most important truth, that our present blessedness consists, not in being *free from all sin*, but in having *no sin imputed to us* †.

This imperfection of our obedience, instead of confounding, maintains a proper *distinction* between CHRIST the king, and CHRIST the priest. Whereas, if we were perfect in piety, the priestly office, with regard to us, would be superseded. What need of an intercessor, to recommend our prayers? What occasion for an high-priest, to *bear the iniquity of our holy things* ‡? If some taint of the original leaven did not pollute our best services?

In their devotions, disorder in their affections, and various other relics of the original leaven?—Do they not often complain, in the language of the apostle, *When I would do good, evil is present with me*? And say, with the earliest Christians, *We that are in this tabernacle do groan, being burdened*. Burdened, not so much with affliction: those heroes in Christianity had learnt, to *rejoice in tribulation*. But burdened with a sense of their spiritual infirmities, and with the workings of their inbred corruption; which, to a tender and lively believer, are the *heaviest* of crosses, and the *most galling* of loads.—Nay; do not the heirs of glory *wash their very robes*, even their fairest deeds, and their brightest graces, *in the blood of the LAMB*? Which, if they were free from spot, and void of impurity, need not be *made white* in this sacred fountain. See 2 Cor. v. 4. Rev. vii. 14.

* Isai. xxxiii. 24.

† Psal. xxxii. 1.

‡ Exod. xxviii. 38. *Id est, expiare peccata, quibus sanctissime ceteroquin actiones nostra inquinatae sunt.* WITS. de Oecon.

Neither

Neither does this detract from the wisdom, from the goodness, or from the power of CHRIST. It rather administers to the advantageous display of all these divine attributes.—Of his *wisdom*; in conducting the affairs of his church with such exact propriety, that the righteousness of faith may have its due honour, and the sanctification of the SPIRIT its proper esteem.—Of his *goodness*; in carrying on the work of grace, amidst so much infirmity, and so many corruptions; and in crowning, with consummate happiness, such frail undeserving creatures.—Of his *power*; in extracting a variety of benefits even from—

Ther. Benefits, Aspasio!—Can any thing beneficial proceed from an evil, which, according to your own representation, is so incorrigibly malignant?

Asp. It will tend to make us *lowly in our own eyes*. When we remember, that by nature we are altogether become abominable; that the remains of this hereditary plague still adhere to our minds: that no one faculty of our souls, nor so much as a single action of our lives, is wholly free from this noisome infection; how must such a view of ourselves cover us with shame, and lay us low in abasement! *Less than the least of all thy mercies* *, will be the language of such a one's very soul.

It will dispose us to *compassionate others*. How can we take a brother by the throat, and require faultless perfection in *his* behaviour, when we ourselves in many things offend, in all things fall short? Every such consideration rebukes, what I may call spiritual unmercifulness. It pleads for tenderness and forbearance to our fellow-creatures. Is a monitor within, and whispers that affecting remonstrance; *Oughtest not thou to have compassion upon thy fellow-servant, since thy Almighty LORD hath such renewed, such unwearied pity on thee* †.

It will teach us to admire the *riches of grace*. Shall fallen creatures, that are taken from the very dunghills of sin, and rescued from a hell of inward iniquity;—

* Gen. xxxii. 10.

† Matt. xviii. 33.

shall *they*, notwithstanding their total depravity in a natural; and their innumerable deficiencies in a renewed state—shall *they* be admitted into the bosom of eternal love? *They* be exalted to the thrones of glory, and numbered with the princes of heaven? This is grace, transcendently rich, and divinely free indeed!

Will it not *reconcile* us to the approach of death? This, methinks, like wormwood on the nipple, or gall in the cup, must tend to wean us from the world. How can we be enamoured with such a land of darkness, and such a vale of tears? Or why should we covet, when Providence gives the signal for our departure, to prolong our abode in these territories of disorder?—Surely, this must incline us to leave them, every day, more and more, in our affections; and at last, to leave them, without any reluctance, by final dissolution. Leave them, for that better country, where our personal righteousness will no longer be defective, like the *waning* moon; but shine forth with consummate lustre, like the *meridian* sun, in the kingdom of our FATHER.

It will *endear* the blessed JESUS in *every* capacity; as the stings of the fiery flying serpents, and the dearth of the waste howling wilderness, endeared to the Israelites both their miraculous antidote, and their bread from heaven.—They who believe this truth, must see their inexpressible and incessant need of CHRIST's spirit. The protestation of Moses, on a particular occasion, will be the daily, the hourly breathing of their souls; *Carry us not up hence, unless thy presence, thy SPIRIT, go with us* *. For without this aid, we can discharge no duty aright, nor successfully resist any temptation.—They will be exceedingly cautious, not to *grieve* † that sacred guest, lest he depart from them, and abandon them to the power of their lurking corruptions. Knowing, that if *he* abandon them, when such foes are within, and so many snares without; their case will be worse than Samson's, when his locks were shaven, and the Philistines all around him.

* Exod. xxxiii. 15.

† Eph. iv. 30.

How highly will such persons value the *blood* of the covenant, and the *intercession* of their great HIGH-PRIEST!—They will no more presume to enter into the presence of the Most High GOD, without a fiducial reliance upon the atoning and interceding SAVIOUR, than the sons of Jacob would have ventured to appear before the viceroy of Egypt, without the company of their younger brother †. In all, in all their intercourse with heaven, the great PROPITIATION will be their plea, and the great ADVOCATE their confidence.—The impotent man waited at the pool of Bethesda, and the Syrian general dipped seven times in Jordan. These persons will not only *wait*, but *live* by the fountain opened for sin and uncleanness *,. They will wash in the sacred sanctifying stream, not *seven* times only, but *seventy times* seven.

When such sentiments possess the mind, how dear! O how dear and desirable will our LORD's obedience be! Convinced that we are corrupt, universally corrupt in the very constitution of our nature, nothing will quiet our consciences, or satisfy our souls, but the righteousness of JESUS CHRIST.—I called, some time ago, our own works *worm-eaten things*. And must not these corruptions, if they remain ever so little in our hearts, depreciate and defile whatever proceeds from them? Must they not be, in all our works and all our duties, like *corroding vermin*, in the substance of our timber, or at the core of our fruits?—Should we not then renounce, utterly renounce, what is tarnished and debased by the poison of hell? And rely, wholly rely, for everlasting acceptance, on our Divine HIGH-PRIEST? Who, in his mediatorial works, as well as in his wonderful person, is altogether *light* and *perfection* †; and neither in Him, nor in them, is there any deficiency or any darkness at all.

Excuse

† Gen. xliii. 5.

* Zech. xiii. 1.

† *Light and perfection*—This is the meaning of that mysterious ornament, which, in the grand officiating robes of the Jewish high-priest, was annexed to the breast-plate, and styled Urim and Thummim. Only the Hebrew words are in the plural number, and de-

Excuse me, Theron; I fear, I have been preaching. The importance of the text, must form my apology. It is an *introduction*, not to the records of history, or the transactions of philosophy, but to the knowledge of salvation, and to the riches of CHRIST.

Ther. If my Aspasio has been preaching, I can assure him for his comfort, that his audience has been very attentive; and though the sermon was somewhat copious, the hearer neither slept nor gaped.—However, I should be glad to have the whole reviewed, and summed up, that if it has been large as the pyramid, it may, like the pyramid, terminate in a *point*.

Asp. This then is the state of our nature.—The image of the CREATOR is effaced. Wisdom, righteousness, and true holiness, are lost.—View the understanding; it is blindness and stupidity.—View the affections; they are disorder and rebellion.—View the will; it is enmity against GOD, the supreme good; averse to things spiritual; but fond, even to dotage, of things earthly and sensual.—The whole soul is deformed, distempered, and, to every good purpose, dead. Mortifying, abasing views! Methinks, they should be like Medusa's head*, or like Michael's sword†, to all self-sufficiency and all self-dependence.—Shall such a creature pretend to be possessed of those sacred endowments, which may constitute a proper recommendation to infinite holiness?—Is such a creature qualified to perform those righteous acts, which may bear the test of

note every *degree* of illumination, and *all kinds* of perfection.—Does not this very significantly teach sinners, whence to seek their wisdom, and where to look for their perfection? There never was, in all ages, more than one Urim and Thummim; and only one person, in each generation, was appointed to wear it. And who is there, in all worlds, that can give us heavenly knowledge, but the SPIRIT of CHRIST? What is there, in ourselves or all creatures, that can present us unblameable before GOD, but the righteousness of CHRIST?

* Medusa's head, the poets tell us, was so monstrous and horrible, that the very sight of it congealed the blood. Nay; turned every beholder into stone.

† Michael's sword, Milton informs us, was so keen and forcible, that nothing could resist its edge; whatever it smote, was cut in pieces.

inflexible

inflexible *justice*? Can such a creature fulfil that extensive and exalted law, which allows of no failure; which demands perfect obedience; and denounces a curse on every transgression?

Should he conceive the vain hope, or make the vain attempt, I would now address him, as Jehoash formerly answered Amaziah.—Amaziah king of Judah, elated with the little victories he had obtained over the Edomites, began to fancy himself invincible. Prompted by this foolish imagination, he challenges Jehoash king of Israel, to meet him in a pitched battle; and receives this ironical apologue by way of reply.—Which, for gallantry of spirit and delicacy of wit, for poignancy of satire and propriety of application, has seldom been equalled, perhaps never exceeded.—*The thistle that was in Lebanon, sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the thistle* *. What are we—when we offer to establish our own righteousness, or presume to justify ourselves before the Most High GOD—but *despicable thistles*, that fancy themselves *stately cedars*? And are not various temptations, is not every corruption, a wild beast of the desert, which will trample on the important boaster, and tread his haughty pretensions in the dust?

* 2 Kings xiv. 9.



